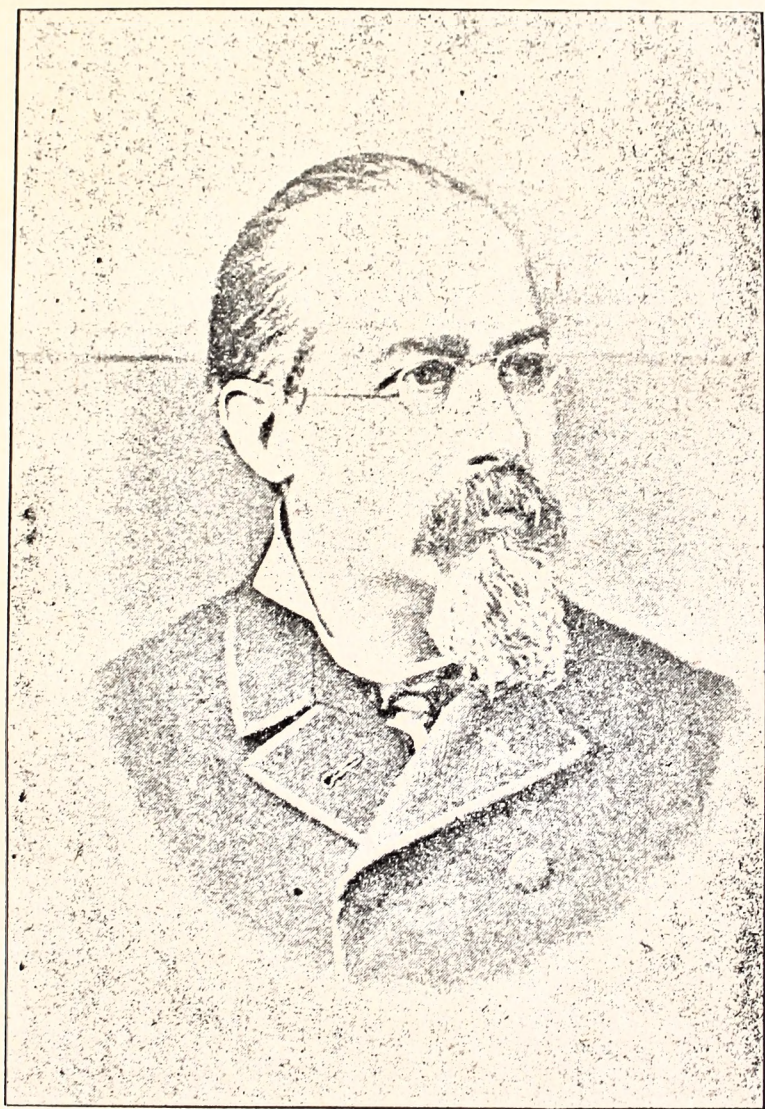


Light of Truth

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PROF. LOMBROSO.

An Exponent of the
Philosophy of Life.

HARPER ILLS. SYN. COL'S O.

THE PROBLEM OF A FUTURE LIFE — AND — ITS RELATION TO SOCIAL CONDITIONS.

BY B. O. FLOWER.

NUMBER 2.

The Power of a Living Faith in a Future Life Over Social Life and the Blighting Effects of Materialism in the Church.

The importance of a living faith in a future life and a glorious destiny for the human soul cannot be overestimated, because the loftier the ideals, the nobler the conceptions which fill life's dream, the higher and finer will be the visible expression in deeds. I am aware that some people hold that it is ignoble to appeal to a future life as an incentive to higher forces and true living, but these persons merely take a very superficial view of this profound subject, a view so essentially narrow as to leave out of consideration the major factors that enter into the problem, as will be readily seen when we remember the fact that without this hypothesis eternity is a myth; the persistent dream of the highest and best, which has been such a positive factor in the elevation of humanity, is as unsubstantial as a floating cloud, and wisdom and love, as well as justice, cease to be foundations upon which the fabric of civilized life rests.

Very narrow and puerile indeed is the view of the influence of a belief in a future life which sees in it nothing more than an attempt to make man better by appealing to his hope of reward or fear of punishment. Such considerations might influence those who are honest, not from deep convictions or high motives, but simply because they believe it is the best policy, and who might be dishonest any moment they conceived that such a course would be to their advantage. But the influence on society from any such motives as selfish hope or fear would be inconsiderable, while the absolute conviction that justice, love and wisdom presided over the universe, that man's life here is an ante-room leading to an existence where capability for growth is immeasurably increased, but whose soul's progress is dependent upon righting wrongs committed, a future life where man reaps as he has sown in this life, and where, while love rules, inexorable justice and unremitting law prevails. Such a conception of life, if it is a living conviction, ennobles existence, holds a high ideal ever before the mental retina and stimulates the emotional nature upon the higher planes. Great, however, as is the uplifting influence of a deep-seated belief in a just order and a future life, the vitality and beneficence of the belief depends upon its hold on the reason of the people. The weakening of this conviction, which is responsible for so much of the injustice and heartlessness of our day, is due largely to the following causes, which I wish to briefly notice: (1) The materialism of the church. (2) The confusion in the public mind in regard to the essential difference between the acceptance of dogmatic creeds and rites and forms, the lip service and the numerous theological tenets of the various churches, and the simple religion of life which is based on the Golden Rule and which holds to a belief in a creation in which love, wisdom and justice are working out a glorious destiny for humanity, and which naturally demands a future existence for the requirements of this heaven-born trinity,

no less than to meet the demands and soul hunger of the noble, the god-like and the truly great of all ages. (3) The rise of critical methods of research and the wonderful strides of science in all lines of investigation. This splendid progress has necessarily swept away much superstition and the accretions of ages when credulity was prevalent as is scepticism today. This also renders it exceedingly important that investigation and demonstration of all things which tend to prove the validity of the claim of another life be conscientiously, critically and sympathetically pushed forward.

Let us notice these causes a little more closely:

(1) The materialism of the church. It is a sad fact, but nevertheless one which should be boldly recognized that one of the strongest citadels of real soul-eating, character-destroying materialism is found in the church. The making long prayers or loud protestation of faith while the homes of widows and the heritage of orphans are being remorselessly swallowed up was by no means confined to those who posed as pillars of religion in the days of Jesus. The supposition is incredible that if men really believed that the works done in the life of today would eventually bear fruit in the tomorrow of another life they would dare to revel in luxury while their brother men in their own employ were almost starving, and ever dogged by the fear of hunger, cold and want. And if the church possessed a living faith—a deep seated conviction of the reality of another life and the belief that the deeds wrought here would meet with the reward as absolute and inexorable as death itself—it is not conceivable that it would sleek, flatter and exalt as pillars men who have through business dealing wrecked homes, destroyed life, ruined the prospects and blighted the hopes of their fellow men, whose business in life is gambling, but who because they are rich enough to be able to gamble with loaded dice, are honored by the church and characterized as speculators or promoters, while gamblers who ply their trade with less means at their comma and along other lines are sent to prison as felons. If the curse of materialism had not entered into the soul of the clergy the church would not be found soliciting donations from those who had acquired their wealth by means of indirection, or would she be found degrading herself by condemning wrongs and apologizing for persons who if measured by the higher law are incomparably more dishonest and essentially criminal than those who steal only that they may not starve. The materialism of the age has permeated the church and shaken the faith of the people in the eternal foundations of true religion, and it has in a very marked degree shifted the canon of conduct from the foundation of sound ethics to an arbitrary basis dependent on verbal acceptance of dogmas which frequently are essentially immoral, unethical and degrading.

B. O. FLOWER.

(To be continued.)

THE BETTER WAY—An occult story by H. McL. Shepard-Wolff. 25c.

OUR SERMON.

Nothing bears heavier on a man's consciousness than his debts. It is akin to the guilty conscience of a repentant thief, only that it is accompanied by the attenuating circumstances of legality. While debts are not dishonest transactions they become so as soon as payment is postponed on account of callousness or to indulge luxuries at the expense of a creditor's patience.

It is here where suffering begins, because we cause others to suffer. Nature gets her work in as soon as we impose. We cannot hide a motive from her ever watchful influence. Selfishness has no place in nature; and wherever manifest it is like opposing an irresistible object or an immovable one, with all the chances against us. Love, sympathy, conscientiousness and lovelike principles are the only kind that harmonize with the law of being. All of an unspiritual or immoral nature are antagonistic to it and bring us into disrepute or disharmony with this law. Willful debt is selfishness, for it is next to robbery, and puts us into open warfare with the very elements we are dependent upon for growth.

"A small soul," as it is applied to the miserly or narrow-minded, is a truism in spiritual culture, for it is stunting one's own interior growth. A penurious being in earth life, or one who is unwillingly to allow another the same advantages he enjoys, is contracted in spirit, often beyond recognition—a mere dwarf among his acquaintances, and an object of pity—often of contempt by the more uncharitable of them.

We involuntarily feel disdainful toward a sordid or mean individual. It is an impulse created by contact with his magnetism, which, as charitably disposed beings, we endeavor to overcome. But it is nevertheless there and will not down, because that is the only emotion such a being can awaken in us. Only love begets love, and high-mindedness its like.

We are only parts of nature. As we feel, nature feels towards an individual. Nature does not forgive. It can not. It is absolute. It must be so to govern worlds and suns. If it relented but one iota it would not be absolute, and we would be non est. A selfish individual is, therefore, in discord with nature and must suffer. He may not feel it as long as youthful vigor holds out, but there is a tide in every man's affairs that leads on to misfortune, if the cause is laid for it. Robbing others of their rights, their virtue, their piece of mind, their health or their labor's products is unlawful in spirit and is a breach with nature. Robbery is to the soul what blood letting is to the body. It creates a vacuum into which nothing flows in substitution, unless restored by its opposite—self-sacrifice, or an equivalent for every wrong—an eye for an eye, a tooth for a tooth, etc., figuratively speaking, but she rewards in like measure. We cannot do a good act but that we imbibe a healthful impulse from nature. We get just exactly what we give. The good we do others is repaid in vital force, encouragement, health and strength. Light is the reflex of this; truth its reward; and happiness its blessing. What we absorb or obtain in this way our debtor's lose. "Forgive us our trespasses or debts," means to be relieved from their burden—their devitalizing influence. He who is free from debt seldom feels the need of prayer. He simply sends up a feeling of thanksgiving for his inward delight, his ease of mind, his happiness, and thinks himself "One with the Father" as by right—not by permission. Familiarity

with nature is a truth to be gained by experience. In this familiarity is embraced a comfort or faith which makes life an enjoyment—an existence of sunshine—all an effect of harmony with love, the life principle of the universe. For to be free from debt is to be free from selfishness, and consequently in attunement with the higher harmonies of nature, where love abides and angels sing their anthems of peace and glory as it is awaiting every soul incarnate in matter.

PATHOLOGICAL TREATMENT FOR THE LOVE MALADY.

SENTIMENTAL LOVE A DISEASE.

M. de Fleury, the French savant, has written a work called "Introduction à la Médecine de l'Esprit," which is approvingly reviewed in a recent number of The Lancet, the chief medical journal of Great Britain. In his chapter on "La Médecine des Passions" he says: "Love is a physiological phenomenon, which enters the domain of pathology the moment it assumes the sentimental form. Do we not habitually say 'So-and-so is madly in love?' This passion, which is beyond the control of sense, in face of which reason loses her rights and her powers, is incontestably a human malady."

The symptoms of l'amour malade, M. de Fleury gravely reports, are similar to those of alcoholism and morphine mania. Everyone will see, upon examination of the facts, he says, that the pathological processes are absolutely identical in each case. And how true it is! No lover will willingly take M. de Fleury's cure for love, which is identical with that proposed for alcoholism—separation. But the savant, if he has his way, will not permit the lover to depart from the question. Send him and establish courts of love lunacy, de amatores inquirendo, and establish decrees of separation, not of the married but of the wishing-to-be married.

Discussing M. de Fleury's views, the Marquis de Lanza says:

"I have never been able to fathom the mystery of unrequited love. When a man or a woman commits suicide because his or her affection is not returned, I am utterly bewildered. It is to me incomprehensible to proffer an unwelcome love. If affection is not natural it is foolish and unnecessary. Romance went out with common school education and worsted work samplers. To me the spectacle of a nineteenth century person displaying romance and real human nature is both absurd and immoral. Unrequited love is unquestionably a disease. A man conceives a violent passion for a woman who is absolutely indifferent to him. In the natural order of things one would suppose his love would die, lacking sustenance. Not at all. On the contrary, it becomes a frenzy, and, realizing the hopelessness of his ardor, he blows his brains out, swallows carbolic acid or jumps into the river.

"Healthy love is always reciprocal. A kind of Freemasonry exists between two persons who are destined to be all in all to each other. A mutual sympathy is engendered and is nourished involuntarily. This is natural. But when the affection is all on one side something is wrong."

WILL POWER.

"The grand object of the will, it must always be borne in mind, is the good. Every individual is endowed with the power of producing changes in his own moral character, changes which are not merely brought about by a fortuitous concurrence of external circumstances, but which can be ordered deliberately and made to correspond to the highest ideal."

PSYCHIC PROBLEMS

By LILIAN WHITING.

No. 3.

What is man? What a strange union of matter and mind! A machine for converting material into Spiritual force. . . . Perpetual rest! For an immortal soul where only life is action! Such a doctrine may satisfy the wisdom of Confucius, or delight the Buddhists, but has no place in Christian philosophy — Prof. Benjamin Pierce.

"A machine for converting material into spiritual force!" This was the definition of man given by Prof. Benjamin Pierce, the great astronomer and scientist in a lecture delivered some years ago before the Lowell Institute. No expression could convey more of condensed significance. To convert material into spiritual force is the purpose of life. For what do we pursue commerce, agriculture, mechanics or even science and art? Surely trade and traffic and great industries are not an end in themselves. To harvest so much wheat, to raise so much stock, is surely not the end for which the agriculturalist is working. Even the discovery and the weighing of stars; even the creation of the ideal in painting, sculpture, music or literature cannot be a supreme and final result. The final end of all is the development of the psychic man—the converting of material into spiritual force. This, then, is the end of aim of all human endeavor. The earth is a school for the development, the education the culture of the psychic man. He is to eat and sleep and care for his physical body because it is the mechanism that his psychic self requires for its work. He is to be educated and cultured because this is the process by which the psychic self—his real self—develops. He is to buy and sell, to reap and sow, to travel or to remain in one place, to mingle the experiences of society and solitude—and for this single and supreme aim, the development of psychic man. For he is "a machine for the conversion of material into spiritual force."

Viewed in this light how the aspect of life changes in its comparative values. All our joys and sorrows, our successes and our failures become at once both more or less significant. More significant in that we see how they form the links of an endless chain, less significant because we see them in their comparative relation to the infinite future stretching before us, and realize that these are all but "Flowing conditions," as Emerson so well says.

Since opening this series of papers in the hospitable columns of the Light of Truth (a series interrupted, may I explain just here, by unforeseen demands that have, for two or three weeks deprived me of the time requisite.) Since opening this series a multitude of letters from strangers have come to me. Strangers in the conventional sense, I mean, but I prefer to call them friends heretofore unknown. There is no stronger tie in life than that which binds together all of us who believe in the supreme truth of the intercommunion between the two worlds and to whom the demonstration of this truth is the dearest purpose in life. These letters have come from friends in the most varied circumstances ranging over a wide extent of territory, and while personal response in each case is impossible, save through telepathic messages which I feel we are all more or less learning to

recognize my response in thought has been full of tender appreciation of the beautiful qualities unconsciously revealed in these letters. Sorrow—the intense pain of the separation by death—borne with divine faith in the ever present reality of immortality, losses and hindrances and vexations in the material world, borne hopefully, limitations of means and of powers that sometimes have inevitably produced depression of spirits, all of these and more have been in the panorama of expression. And I have prayed that each might say to himself "All these experiences are merely experimental, they are the culture which is evolving the psychic man. They are flowing conditions of life. In and of themselves they matter hardly more than does the scenery along the way on a journey. It is what I get out of those experiences that matter. If out of pain I distill endurance and patience and faith, if out of a little vexation I distill serenity and sweetness of spirit, if out of my own sorrow I distill tenderness for others, if out of the limitations imposed by the lack of financial means and the apparent denial of opportunities I distill patience, belief and a cheerful, sunny attitude toward life, then surely are they not worth all they cost in suffering? This part of life is to learn how to live, in the next stage we shall begin to really live. This life is to develop spiritual qualities that are fitted in the next stage to apply themselves to the privileges and opportunities offered. There is so much as we all know in being prepared to avail ours 'ves, to the best advantage. An opportunity for some of us, that is all we are called on here to do. The opportunities themselves seem denied us. What then? Shall we not remember that it is far better to be prepared to avail one's self of a privilege not granted, than to have the privilege granted and be unready and unprepared for it. The being prepared is our side of it—it is our responsibility, the giving the opportunity is on the other side and is in the divine keeping. Yet just here works an unerring law. To prepare one's self for a given thing is magnetically to attract that thing to one's self. It is the law and the prophets. Looking at life then in this light it grows radiant to us, and we find ourselves repeating with the immortal Handel. "Be joyful, be joyful, my heart ever joyful."

Nothing creates such an impenetrable barrier to intercommunion with our friends in the unseen as gloom and despondency. Nothing so dissolves all barriers as radiant trust and joy and serene exaltation because we may all "live above the storms," and open the door that the King of Glory may come in.

LILIAN WHITING.

Boston, Mass.

SNAP SHOTS.

Philosophy is the fruitage of facts.

The power of prophesying implies responsibility.

The higher mediumship, like genius, is embellished by modesty.

The stage produces mostly of the past, and a little of the present; but why not of the future?

Ambition is never appeased until it becomes spiritualized—aspiring for moral perfection instead of worldly greatness.

HOME EDUCATION AND SENSITIVENESS.

The true sensitive vibrates in unison with his or her surroundings, and inclines to all that is suggested by word or deed. In a child this is a misfortune if not surrounded by a spiritual-minded household; for through the latter it is more or less protected and strengthened by moral teachings as it advances toward maturity. But where such is not the case a moral degenerate is almost a certainty.

Youthful depravity exists mostly among the sensitives of society—fired by the vicious atmosphere which surrounds them—a mental or magnetic condition generated by those consciously or deliberately indulging in sensuality, crime or selfishness. In a measure the gluttons and drunkards; the thieving officeholders and others of like caliber; and the bigots or fanatics of both the secular and religious worlds, are responsible for the downfall of these sensitives or youthful members of society. Though nature will some day hold the former to account, it does not help the latter now. Our immediate need is a better understanding of the condition which is leading our young men and women astray.

A moral home education is perhaps the first requisite. Then make the home attractive enough to hold them after they have reached their teens. Many parents are derelict in this respect, and look too much to their own comforts, forgetting that the young enjoy it as much as their elders. It is certain that if they do not obtain it at home they will seek it elsewhere; and it is away from home that all the evil occurs.

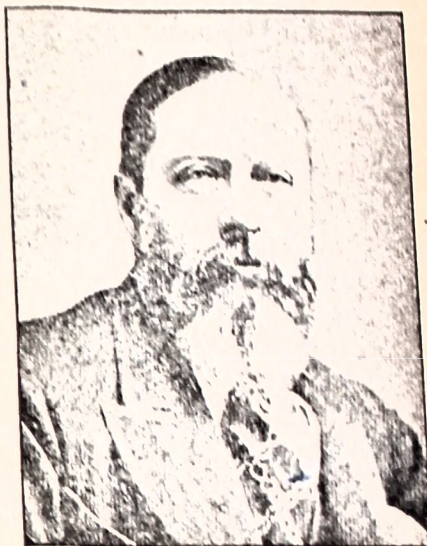
This is an age of sensitiveness, and it is difficult to say nowadays who is not sensitive. And as sure as they are they will be affected by that silent suggestion emanating from the surrounding atmosphere—vitiated by immorality and vitalized by a potency difficult to overcome. Only moral training, or character can resist it or remain unconscious to its temptations.

If your child is sensitive have a watchful eye on it. Rather keep it indoors than permit it to commingle with children who are uncultured by home training—unclean by dreamy forgetfulness of their parents. Not to see the faults of our children is as bad as to overlook their sensitiveness; and much can be judged by tidiness. A mother who does not see the corner dust in a child's ears, eyes or mouth is dreamy, and overlooks the moral as well. One who is not awakened to exterior defects certainly can not see the interior, and is not fit company for the sensitive or spiritually awakened. In fact, it acts detrimentally on their physical nature as well, for it robs them of health, sleep, rest and strength. There is a vast gulf between the poor who strive for perfection and the uncultured, even if affluent, who are dreamy; for the latter proves selfishness or prejudice in the fundamentals, and such can not be elevated by advice, suggestion or sympathy. They must be left to their own trials as nature provides. The children of such may be known by their arrogance, unconscionable rudeness, lack of tenderness in expression or speech, mischievous tendencies, impulsiveness and generally quarrelsome dispositions—the latter an effect of blood inheritance from the maternal side, and is an infallible indicator of a self-righteous mother, whose acquaintanceship should be avoided, beginning by peremptorily alienating your own child from the companionship of hers. Sensitive children have a special fancy for that class because unconsciously allured to them as the serpent charms the bird. Such non-sensitives as unconsciously attract sensitives because they feel a spiritual warmth in their environment which they enjoy. But it is pure robbery,

for which ingratitude or moral debauchery is the only reward. This may be severe philosophy, but nevertheless true, and experience will prove it so.

Guard well the sensitive child, but do not spoil it by your own weakness. Discipline, with kindness, firmness with tenderness; determination with reason must be the curriculum of home practice. For a sensitive child is by no means a mentally weak one. It is generally the reverse. Brain or nervous activity makes the sensitive. It is a gift, but, like a flower, tender in its budding, and can be led to ruin as well as to a useful life. Suggestion does it all; and this can be for good as well as for evil. Both fire the nerves for action, and the brain takes it up for storage. According to the surplus of the latter the child will be. If good predominates the child is safe; and all depends upon its home education.

ARTHUR F. MILTON.



W. STANTON MOSES (M. A. Oxon)

Started out to "smash up the so-called science of Spiritualism," but became a medium instead. He developed remarkable powers. Rappings, table tiltings, movement of articles without physical contact, levitations, "voices," scents, spirit lights, trances, writings "direct" and "automatic," all occurred through his instrumentality. A fine volume of "Spirit Teachings" contains many of the messages written through his hand. A cultured, cautious and critical man, his experiences and testimony are extremely valuable, and as author and editor of Light, he did yeoman's service to the cause and passed to the higher life in 1892.

AURAS.

The magnetic aura which surrounds your body and enables spirits to gain access to you, and to use the atmosphere for manifesting, is highly charged with the force which we use. The mediumistic aura to spirit gaze is of golden hue. The sympathetic tint is crimson, the color of the affections. The tint of the learned and powerful agent for the development of truth is blue, the color of the intellect. The spirit who seeks for a medium is attracted by the force of sympathy, which is all-powerful with us. A spirit who seeks to find a medium for communicating his ideas will first select an incarnated spirit whom he is able to influence in a way akin to what you know as mesmerism. Many great spirits who have it in their power to convey to men truths which would benefit mankind never find a medium whom they can affect or influence. And even when they do find such, it is frequently only to discover that the affectional or intellectual part of the spirit is so undeveloped that the medium is useless. More spirituality is needed.—I S. D.

CORRESPONDENCE

NEWS NOTES.

J. M. White is at La Moille, Ia.
George H. Brooks is in Milwaukee.
Dr. D. C. Dake has returned to New York.

J. C. F. Grumbine is in Norwich, Conn.

Spokane, Wash., is developing a boy medium.

Dr. N. F. Ravlin has removed to Salt Lake City.

The Nebraska State association met at Lincoln on the 7th.

Dr. A. A. Kimball has returned home to Northampton, Mass.

Mr. and Mrs. O. F. Stiles have opened service in Arcade hall, Boston.

Carrie Twing is lecturing before the Church of the Spirit, Springfield, Mass.

Dr. C. H. Figuers is in Washington, D. C., locating at 202 Fifth street, S. E.

Mrs. Francis Ruddick will be at Marion and Huntington, Ind., during October.

Mrs. C. Wermouth has returned home, 416 Golden Gate avenue, San Francisco.

Judge G. W. Baillett and Estelle F. Howes were married at Lily Dale on the 15th ult.

Dr. B. M. Lawrence of Indianapolis was in Columbus last week on political business.

A lyceum has been organized at Oakland, Cal., under the direction of Prof. A. C. Stowe.

Mrs. Ida P. A. Whitlock interested the Woonsocket, R. I., people recently with her inspirations.

Dr. J. A. Hall of Palatka, Fla., is an ardent defender of the cause in that section of the sunny south.

The Houston, Tex., friends meet at Bryan hall every Sunday evening with R. H. Kneeshaw as minister.

Mr. M. E. Cadwallader returned from Europe in the Paris September 25, much improved in health.

Lancaster, O., has an energetic worker in Mr. Charles Carter, a respectable citizen of that burgh.

The First society of Portland, Ore., meets at the new Alisky hall hereafter. Services 11, 12:45 and 7:45.

Lida B. Brown, former publisher of Progress of San Francisco is located at 34 Columbia street, Utica, N. Y.

The Kaw Valley association elected A. Markley as president and Mrs. S. J. Kelley, secretary. Both of Topeka, Kan.

Mrs. B. L. Waterman has returned to Cleveland and is located at the Ellington, room 201, where she holds seances.

Ben Barker has opened services at Horton hall, San Diego, Cal., to continue for the fall. He resides at 2211 H street.

Mrs. L. V. Jackson, of 472 South Ionia street, Grand Rapids, is said to be a fine clairvoyant for private investigators.

Eleven-year-old Josie Wands of Springfield, Mass., is developing as a medium for pronounced physical manifestations.

Max Hoffman of Chicago was elected president of the Central Iowa Spiritual association at their meeting at Marshalltown.

The First Spiritual church of Denver had a four days' mass meeting, which resulted in much good to the friends in general.

Among the talent at Lakeside park camp, Carthage, Mo., were Madison Allen and M. Theresa Allen, D. W. Hull and C. S. Tisdale.

The Arthur Hodges society of Lynn, Mass., recently had Mrs. C. Fannie Alyn of Stoneham as lecturer. Her ministrations were very effective.

Chicago has a Church of Malachi. Services in Kenwood hall, 4308 Cottage Grove avenue. Dr. C. C. Henderson, lecturer; Mr. Clark, test medium.

The St. Paul (Minn.) Spiritual alliance will begin the fall meetings Sunday, October 10, at Odd Fellows' hall, second floor, corner Wabash and Fifth streets.

Drs. W. D. and Mrs. Cora B. Noyes have just graduated as physicians from the Independent Medical college of Chicago. They are located at 249 Winchester avenue, that city.

W. H. Dougherty of Rowland, Ala., has been at the Chesterfield camp to investigate Spiritualism. He returned home "one of us," and is now content to live for all that life is worth.

Mrs. Rebecca R. Maxcy, of 505 Spring street, Aurora, Ill., has been to Chicago on a visit and to have a sitting with a materializing medium, whom she pronounces as satisfactory.

Mrs. Maggie Waite was at the Tennessee convention and occasioned a little surprise among the natives of that territory by her tests. It was something out of the ordinary down there.

Rev. G. C. Love has been ministering to the spiritual needs of the friends at Gresham, Ore., during the past year by occasional visits. Mrs. M. B. Smith of that city is the local care taker of the flock.

The Church of Spirit Communion, 144 Twenty-second street, Chicago, holds Sunday evening services in which a child trance medium takes part. Out of the "mouths of babes" the truth is coming to man.

C. E. Winans and A. Norman have been filling an engagement at Council Bluffs, Ia., with great satisfaction. Their next point was Sioux City, from whence they are booked for Otranto, Ia., where mail will reach them.

Mrs. Westlake and Mrs. Obrock are conducting independent services in Portland, Ore. They give both the philosophy and the phenomena, and have usually large audiences, many being turned away on occasions for want of sitting room.

The Joplin, Mo., camp closed on the 3d. Among the speakers were Mrs. S. Augusta Armstrong of Buffalo, N. Y.; Rev. M. Theresa Allen, late of Springfield, Mo.; Rev. James Madison Allen of Springfield, Mo.; Rev. Max Hoffman of Chicago, Ill.

Mr. Robert Moorhouse and Miss Clara A. Teeham, both friends of our cause, of St. Louis, Mo., were married on the 26th ult. Professor Peck officiated, the ceremony taking place at the close of the Sunday evening services of Self-Culture Spiritualist society.

The annual convention of the S. S. C. will meet at First Spiritual church, Dallas, Texas, October 16 to 31. The object is to discuss projects for the advancement of Spiritualism in Texas. D. B. Wood of Dallas is the president, R. C. Travers of the same city secretary.

The Texas camp has closed for this year, but a movement is already on foot to hold another one in 1898. All friends of this movement are requested to write Captain J. C. Watkins, Dallas, Tex., stating what inducements they can offer in the way of financial aid and a suitable place for camping purposes.

The Worcester, Mass., Association of Spiritualists met at the residence of Mrs. John A. Lowe, on Crown street, where Mrs. Helen Stuart Richings who is at present lecturer for the

association, gave psychometric readings. The gathering was a social one, and was attended by many members of the association with a number of friends.

Ex-Senator W. A. Peffer delivered an address on "Unity," at the Kaw Valley Spiritualist association, Topeka, Kas., in which he advanced the idea that the result of conflict between the many religious denominations will be the fusion of all the religions into one great all-embracing belief, and that Spiritualism will become a part of this cosmopolitan belief.

The Nashville convention was a success. Mr. C. H. Stockell delivered the address of welcome. Mrs. Cora L. V. Richmond made the festival oration. Prof. H. D. Barrett, Hon. L. V. Moulton and Mrs. May S. Pepper added appropriate thoughts to the occasion. This convention has left a great impression on the Tennessee people, and will benefit the cause throughout that section of the country.

At a recent meeting of the First Spiritualist society of Flint, Mich., a unanimous call was extended to Dr. J. P. Thorndyke of Boston, Mass., to become their pastor. The call was accepted by the doctor, and he has arrived with his family and settled on the corner of Clifford and Fifth streets. The work of the society will begin on Sunday, October 3, at G. A. R. hall, at which time Dr. Thorndyke will begin his labors and will be ably assisted in all his platform and social work by Mrs. Thorndyke.

OHIO SPIRITUALISTS' ASSOCIATION.

With the advent of cool weather and the perceptible improvement in the commercial outlook there should be a general effort made by Ohio Spiritualists to present the truths of their progressive philosophy by holding public meetings in their native towns and cities.

Aside from organization and the benefits to be derived from it, that department of the Ohio Spiritualists' association that intends to establish an effective lecture bureau, through which all local societies can be promptly supplied with competent speakers and mediums at a nominal cost, will probably accomplish the most good and give the best satisfaction.

This important work can not be accomplished without the hearty co-operation of every local society in Ohio, and we desire to ask you to affiliate with us with that end in view.

My interests are so completely centered in the practical success of the Ohio Spiritualists' association that it was with feelings of deep regret that business matters obliged me to relinquish, for a time at least, the active duties of the secretary's office.

Dr. F. Schermerhorn has been officially appointed acting secretary, and I trust that you will give him the same good counsel and support that it was my privilege to enjoy while in Columbus.

I expect, so far as time will permit, to attend all public meetings of the O. S. A., and to direct the general work of secretary, as this infant organization, for whose birth I tried so hard to make suitable preparation, is very dear to my heart. Let us all unite to make the O. S. A. second to none in the United States.

C. W. TAYLOR, Sec. O. S. A.

WHAT IS A SOUL?—This question is answered in that new and fascinating illustrated story entitled "The Psychic World," by the author of Higher Realms and Psychometric Dictionary. Price 25 cents.

"ECCLESIASTICAL MENAGERIE."

This is what Rev. Dr. J. B. Hawthorne of Nashville called the Spiritual convention in that city. Mrs. Loe F. Prior took up the cudgel and pounded back under the same subject taken by the ecclesiastical shepherd, "The Old and the New Religion."

Among other things she said: "It seems to me that such utterances coming from a minister of the gospel, shows that he has forgotten the first principle taught by his Christ—charity. * * * Christ said he was the son of God, but He did not say he was the only son of God. He taught a reformed religion, and it angered the priests. So it is with ours. But for the resurrection on Easter morn, the teachings of the Nazarine would have passed into obscurity. * * * We are satisfied to recognize the resurrection of Christ, for it proves the materialization of the spirit."

"The teaching that we should throw our burdens on the shoulders of one who died over 1,800 years ago is barbarous. You commit no crime but what conscience whispers to you it is wrong. If you do not obey your conscience is it right to burden some one else with the fruits of your disobedience? Have you ever thought how selfish our Christian friends are?"

"But do you not know that the ancient Greeks worshipped a trinity synonymous to the Father, Son and Holy Ghost; that our Christmas was a holiday of the old sun worshippers, and that Christ was not born on Dec. 25? Under the name of the church the most atrocious crimes of the ages have been committed. Yet religion has done some good, but if the churches had full sway there would be no public schools in this fair land of ours. The church knows that by keeping us in darkness we will travel the way the church desires."

"The Spiritualists have no creed. A creed chains you down to a state and you can not get beyond it. We recognize this and have none. We know that no two minds are constructed alike and we could not ask everyone to believe in the same thing. We say believe what seems best to you. Our creed is, 'Love thy neighbor as thyself.'"

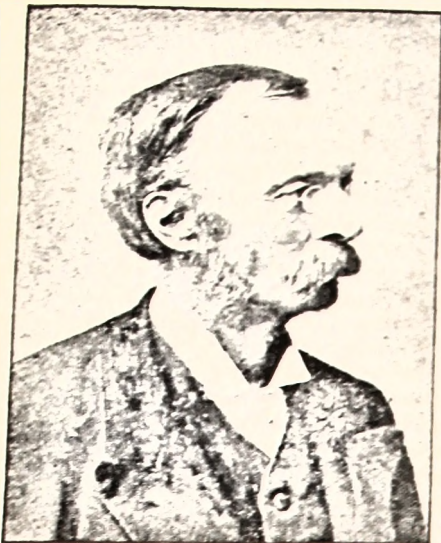
OBITUARY.

Passed away from Mt. Carmel, O., Lawrence William, infant son of Arthur H. and Louisa L. Chapin. Without angel babies, heaven would be incomplete.

Captain Benjamin Hammond passed to spirit life from his home in Davenport, Ia., September 4, aged 65 years. He was a great sufferer for several years from Bright's disease, and having a knowledge of the grand truth of Spiritualism, anxiously awaited the transition that he might be relieved. He was for many years a well known mariner on the lakes, having brought out and mastered several of the finest schooners in the sixties that sailed the lakes. He was well informed on all the leading topics of the day, and his high sense of honor and integrity and strict adherence to principle won him many friends; he was identified with Clinton camp for the past seven years, and was an active worker there while his health permitted.

Funeral services, conducted by Mr. Louis Block, were held at his daughter's residence, and by his request his body was incinerated.

Matters pertaining to the spiritual science by Underwood, Weaver, Daley, Willis and others contained in "Spiritual Scraps," an illustrated brochure. Price 25 cents. For sale here.



HUDSON TUTTLE.

Mr. Tuttle is one of the oldest Spiritualists in our ranks. He is the author of "Arcana of Nature," a wonderful production, translated in all popular languages. He is also author of many other books, among which is notably "Psychic Science," a multum-in-parvo production. Mr. Tuttle's home is in Berlin Heights, Ohio.

PREPARE THE WAY.

By Lida B. Browne of Utica, N. Y.

Great is the satisfaction that comes to one on entering spirit life who has performed his task while yet in the physical, and prepared the way for a spiritual existence. He can then ascend above the petty trials and cares of earth life and progress onward.

This planet is in a low development compared with many others that have been inhabited longer and where civilization is on a higher plane. The people on this earth are contending all the time with sickness and crime, and are struggling one with the other for mere existence. Many do not know what it is to have their hearts quickened with lofty thoughts, high aspirations and noble impulses. Their time is taken up with ceaseless labor and they plod on hopelessly, miserably, and crush out of their hearts any ambition for a higher life in the struggle to keep their families in food and shelter. This is true of the great masses in all parts of this globe.

The particular country you live in is favored in comparison with others where dense ignorance abounds. In some parts of Asia, Africa and South America civilization is at low tide, and intellectuality the gift of the few. You have the boasted "land of the free and the home of the brave," and yet in some respects you have not advanced far above other races you call unenlightened. In fact some races live nearer to nature and her laws than you do with all your advantages. Your ideas, appetites and inclinations have become perverted, and instead of using the knowledge you possess to turn to your advantage, you use it to your detriment.

Take the laws of life and health: You have scientists who are working bravely to discover antidotes to disease and inventing medical appliances to relieve suffering. Yet in proportion as they make advance the world keeps pace in inventing some new disease. Many ailments unheard of years ago are now common occurrences and are caused by the way people live. They are taking into their systems adulterated articles that contain foreign substances the system is unable to throw off. This causes dead soil and tissue that produce the before unheard of disease.

These adulterations occur from the

fact that your race has great love of wealth and care not how it is obtained, even if at the expense of the health of their fellow beings. Instead of being content to amass a competency in a lifetime, the great rush is for gold, to be obtained in a few years so they can then sit down in ease and enjoy life. When this result is obtained they often find their capacity for enjoyment gone, and wish they had enjoyed life as they went along.

The system is built up by the food used to support life, and, as man live to eat, instead eating to live, they use rich pastries, cake and stimulants, which makes poor blood, consequently poor brain, nerve and tissue. The body becomes diseased, the soul warped and retrogression, instead of advancement, comes to the human race.

Shall it so continue? Is there no hand to stay the tide and turn men's minds to upbuilding, instead of tearing down? Some advanced minds are beginning to turn their attention to people's needs in that direction; they know the physical must be made perfect in order to support and maintain a healthy mind and spirit. All hail to them! But they need support, and it is the Spiritualists who should be first to give their aid and attention to the subject. They should understand how necessary it is to have a sound physical in order that the spiritual can be benefited, strengthened and purified.

Are you doing what you can to prepare the way for better conditions and living up to what you know is best, both for earthly and spiritual advancement? You who have the light have no excuse for wandering in darkness. You will find it easier to mend your ways and turn over a new leaf while yet in the physical than you will in the next world. Your example before the world will be weight in influencing others in the right direction. Now is the time, so prepare, ye, the way.

LIDA B. BROWN.

ADVANCES OF MODERN SCIENCE.

There are some that imagine that the Victorian age has been destructive of the belief in miracles. In reality it, more than any other since the world began, has brought home to the average man the stupendous miracle of the world. They call it a materialist age, which has chained the soul of man to inert matter. But almost before the reproach is heard, science proclaims that there is no such thing as inert matter, that every atom is alive, and that our mortal bodies are vast composite conglomerations of living organisms, upon whose pitch battles in our veins depend our health or our disease. To take but one instance. Imagine all that we understand by the word microbe, and then recall the fact that the microbe was practically unknown when the queen came to the throne. In a very special fashion, science has revealed to us a new heaven and a new earth, infinitely marvelous, testifying to an understanding so vast that the mind of man can not by searching find it out. Behind each discovery that advances our knowledge the infinite unknown indefinitely recedes. We weigh the stars, analyze their composition in the spectroscope; we photograph the moon and make maps of the canals in Mars. But far more stupendous are the discoveries that have been made, not in the infinitely distant abysses of space, but in the infinitesimally small molecules which are all around. Science has sent its Roentgen ray through the darkened veil, and revealed the invisible and summoned all men to enjoy it as their inheritance. W. T. STEAD.

Send one dollar for one year's subscription.

"LITTLE CHURCH AROUND THE CORNER."

New York's "Little Church Around the Corner" is famous, but it is doubtful if many persons know how it got the peculiar name which has caused its proper title to be forgotten by the public. The New York Journal thus tells the story:

It all came about in this way. Joseph Holland, an Englishman and the father of Joseph and E. W. Holland, actors of the present generation, died 26 years ago in this city, and Joseph Jefferson took charge of the funeral arrangements. He went, accompanied by a son of the dead actor, to a church that then stood at Madison avenue and Twenty-eighth street, and asked the pastor to conduct the services.

"No," said the minister. "I can't have an actor's funeral in my church. My congregation would not like it. But there is a little church around the corner where they do such things."

Mr. Jefferson was amazed. Then he exclaimed: "God bless the little church around the corner!" and from that church the funeral of Joseph Holland was held.

The "Little Church Around the Corner" it has been ever since, and to every actor there is a veritable magic in the name. Technically it is the Church of the Transfiguration, and it stands in East Twenty-ninth street, between Fifth and Madison avenues, but few ever think of its real name.

HOW THEY LOOK AT IT.

The middle of October will see the capital in possession of the Spiritualists, for it will be the fifth annual convention of the National Spiritualists' association of the United States and Canada, says the Philadelphia Times. All of the leading lights of the faith will be in attendance, speeches will be made by leaders of thought of that belief, and various exercises, such as the bringing of messages from the other world, the materialization of the forms of the departed will take place. The gathering will probably be the largest ever seen in Washington of that organization and all of the most prominent men and women in that creed will be present.

From accounts gathered from different sources, it is impossible to estimate the members of the Spiritualists' organization, some placing the number at as low as 45,000, and others giving it as high as several millions.

At any rate there is no ground to doubt but that the belief in the return of the soul is growing, and that the interest in occult powers, which are being investigated by our most prominent scientists is largely on the increase. There are many well known men in Washington who have made investigation of psychological power the object of their studies, and it is even rumored that Secretary of the Treasury Gage takes an unusual amount of interest in this subject.

A UNIQUE CONVENTION.

The first national convention of mayors and councilmen was held in this city last week. Heads of municipalities from many sections of the country were in attendance, and the character of the deliberations was of a nature distinctly beneficial. This was a unique convention, the first of its kind. Papers on all leading questions of municipal government and improvement were read and lasting impressions made.

Gatherings of this kind mark a new era in the social grind of our cities and are destined to create a popular sentiment which will eventually take municipal affairs wholly out of politics.

ANTI-ISMS.

The antis are about to start a paper. "Oh, that mine enemy would write a book!"

Covert fears assassination by Spiritualists. He need not, for no Spiritualist would put himself under such lasting obligations to Mr. Covert.

Christianity cuts but a small figure in the motive power of the antis. What they want is the money to keep the farce before the public. Ignorant church people are bled in consequence.

Pat Grady of Abilene, Tex., tried to shoot Father Dolje, a Catholic priest, for "alienating the affections of his wife and destroying his home." Grady is under bond for shooting and Dolje was subsequently arrested on the charge of mailing indecent literature to Mrs. Grady. When they legislate against Spiritualism down there they can include Catholicism, because, like the former, it shows up an occasional pretender; or Covert can include this in his war on frauds.

WHAT ARE YOU GOING TO DO ABOUT IT?

Have you forwarded your dollar to defend the Babe will? If not, do so before October 15.

If Spiritualism is dear to you, if it has blessed you, if you want in the future Spiritualists to have the right to will their property as they please and be sustained by the law in so doing, then send in your cash at once to aid in the defense of our loyal sister's, Mrs. Babe's will.

FRANCIS B. WOODBURY, Sec'y.
600 Pennsylvania avenue, S. E.
Washington, D. C.

CHOICE LITERATURE.

THE OTHER WORLD AND THIS—A Compendium of Spiritual Laws, cloth, gold and white binding. Price \$1.50.

IN HIGHER REALMS—A psychological novel, by Arthur F. Milton, 25c; postage, 4c.

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CHRIST, THE SOCIALIST—By the author of "Philip Meyer's Scheme." Arena print. 50 cents. 357 pages.

WHAT IS SPIRITUALISM?—By Dr. John M. Peebles. 15 cents. This is a missionary pamphlet.

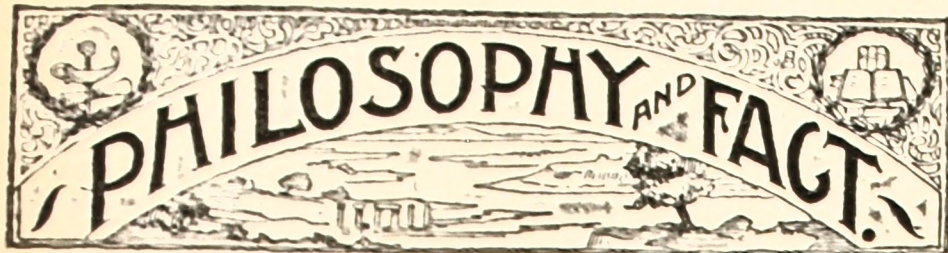
BEYOND—H. S. Hubbard—Arena print. 25 cents.

CONVENT OF THE SACRED HEART—Hudson Tuttle. 50 cents.

CHRISTIAN THEOSOPHY—Dr. J. H. Dewey. A handbook of New Testament occultism. Price, \$2.

WAYSIDE JOTTINGS—Essays, Sketches, Poems, by Mattie E. Hull. Price, \$1.00.

SWEPT AWAY—A sermon on some of the sins of our lawmakers, by Rev. Moses Hull. 10c.



JONAH AND THE WHALE.

Copyright 1897 by W. H. Bach.

The book of Jonah tells a wonderful story. The Lord had commanded Jonah, the hero of the narrative, to go to Ninevah and warn it of impending destruction. Jonah, however, evidently not liking the job or being doubtful of the nature of his reception, went to Joppa in order that he might take a ship to Tarshish, escape from the Lord and thus avoid his mission. But he reckoned without his host as the Lord was not so easily gotten rid of and after he had taken the ship to Tarshish there arose a great storm. As this storm did not show signs of abatement, the superstitious sailors cast lots to determine who the guilty person was on whose account the Lord had sent the storm. Jonah proved to be the one, according to this method of determination, and was cast overboard. Now the Lord had prepared a great fish to swallow Jonah and Jonah was in the belly (or bowels) of the fish three days and three nights." Jonah, 1, 17.

Joppa was on the Mediterranean sea; the site of Tarshish is slightly doubtful and the species of fish, exceedingly so. Early writers with unanimity called it a whale. But when modern science began its investigations of the family of cetaceans they soon learned that the largest whale could not swallow a man's fist, to say nothing of his whole body. What an ox could readily swallow would choke this immense animal.

The next theory was that it was a shark. This was soon discarded as sharks have large teeth and Jonah would have been more fitted for sausage meat than for a prophet of God when the fish got through with him.

Another writer concluded that he was not really swallowed, but lay in a fold in the lips; this could not be received, as the passage and marginal notes both agree that it was lower down. The words meaning the "bowels" or "belly" the quotation reading: "and Jonah was in the belly of the fish three days and three nights." Even could this have been the case, it would present difficulties equally as great as the other. It is the custom of whales to open the mouth and rush through the water at great speed to gather food. This would have been very unpleasant proceeding as far as Jonah was concerned had he been hiding somewhere in the lips of the fish. Air also would not have been easily obtained under those circumstances.

But supposing a fish suitable for the purpose had existed, how long could Jonah have existed inside of its body? Man cannot live without oxygen for his lungs and carbon for his stomach. Jonah would have been where there was no oxygen and his body could not have stood the action of the gastric juices nor his lungs the carbonic acid gas of the stomach.

If you wish to see the effect of these forces on flesh, take a bottle of common pop and put a piece of raw beef in it, corking it carefully afterwards. You will see the meat slowly disintegrate as the chemicals operate on it. After witnessing this experiment, you will be able to imagine what Jonah looked like after being in such quarters three days and three nights and will not wonder that the king of Ninevah put

on sackcloth and sat in ashes when he appeared. On the contrary, you will wonder why he did not order out the royal scavenger and after applying disinfectants, anchor Jonah in the middle of the Tigris river. Finally "the fish vomited Jonah out upon the dry land."

Where he was when this (to him) very pleasant event took place, we are not told, but we have some measurements that will astonish those who have never examined the story.

As far as can be determined Ninevah was on the Tigris river about 700 miles from the Persian Gulf, 600 miles from Joppa in a straight line, and 425 miles from the nearest point on the Mediterranean sea. In Jonah, 3, 3, we are told: "Now Ninevah was an exceedingly great city of three days journey." In all these calculations the Oxford Bible is taken as authority, and it says a day's journey was 33 miles, 384 feet. The ruins and ancient descriptions of cities show them to have been built square. Even the Hebrew conception of Heaven was a walled city, perfectly square, stretching out 1,500 miles in every direction, length, breadth and height. Revelations, 23, 16.

Using these well known plans as our basis, we would have a city much greater in extent than any city we know of in either ancient or modern times. Chicago would be a city of but a little over one day's journey, as it stretches along the shore of Lake Michigan a distance of about 40 miles. If Ninevah was a city of three days' journey, built according to the custom of those days, perfectly square, it would have been a city 99 miles, 1,152 feet in each direction or cover a surface of 9,944.21 square miles.

According to the report of the Chicago board of trade for 1893, that city covers 186.2 square miles of territory and had a population of 1,700,000. If Ninevah had the same proportion of population to her area, she would have a population of 90,780,000 or about 17,000,000 more than the entire United States in 1897. If internal improvements were proportionate, it would have had 131,737.8 miles of streets.

Rev. A. H. Sayce in "Higher Criticism and the monuments," says: "Ninevah is said to have been 'an exceedingly great city of three days' journey' and to have contained 120,000 children 'who could not discern between their right hand and their left.' These statements are in strict accordance with facts if we include within the circuit of Ninevah not only Ninevah but Calah on the south and Dur Sargon on the north. The circumference of the whole distance is about 90 miles, which may be roughly described as a three days' journey. Dur Sargon, however, was not built until the reign of Sargon, a hundred years later than the time when Jonah of Gath Hepar delivered his prophecies in the kingdom of Samaria."

The latter part of this quotation invalidates the entire claim as it professes to include a city which had no existence until 100 years after the event took place. What would Professor Sayce say, or any other theologian, who is using such arguments to prove the Bible to be in strict harmony with history, if I made the statement that Chicago had a population of 10,000,000 and when they took me to task for the mis-statement I said: "Oh! I included

the people who will move and be born there for the next 100 years. Then it will have that population.

No cities of the size necessary to fill these requirements have existed since historical records were kept and we must therefore conclude that the writer meant that Ninevah was a great city three days' journey from the point at which Jonah was when he escaped from the fish.

But we have already seen that Ninevah was 425 miles from the nearest point on the Mediterranean sea while three days journey was 99 miles, 1,152 feet. Jonah must have been a marvelous "printer" to cover so much ground in so short a time. The nearest point on the sea coast (and we have never heard it mentioned that the fish took him inland any distance, although so remarkable a fish would be likely to do most anything) was 425 miles, while from Joppa to Ninevah was 600 miles in a straight line. From the nearest point on the sea coast had he been able to travel in a perfectly straight line and not go out of his way to dodge mountains, rivers, lakes or the savage inhabitants of the country, he would have to travel at the rate of 141 2-3 miles each 24 hours in order to accomplish his journey in three days. If the fish left him at Joppa, he would have had to travel 600 miles or at the rate of 200 miles each 24 hours.

It is impossible for a man to travel without rest. If he walked (or ran) half the time and rested the other, he would have had to travel 11.8 miles per hour from the nearest point on the sea coast and 16 2-3 miles per hour if from Joppa. This always allowing that he travels in a perfectly straight line which is not possible.

In these days of fast express trains and electric cars we do not think this very fast traveling; but when we remember that the fastest method employed by the Israelites at this time was walking and with slow animals, we can appreciate it. We have had some fast walkers of late years, but not one who could keep in sight of Jonah for one hour.

But, says another, why could not the whale carry him near or quite to his destination? This view does not better the matter any.

Joppa was on the Mediterranean sea and as the Suez canal was not constructed at that time, I would have been necessary for the fish to have traveled the entire length of the Mediterranean, out of the Strait of Gibraltar, round the coast of Africa to the Cape of Good Hope, and after rounding it, to go on the east coast of Africa, through the Mozambique Channel, around the coast of Arabia up through the Persian Gulf to the mouth of the Euphrates river a distance of not less than 15,000 to 16,000 miles, after which he would still be a distance of not less than 650 to 700 miles from Ninevah.

If the fish ventured up the Euphrates and Tigris rivers to Ninevah it would have to travel over 16,200 miles in the three days, or at the rate of 5,400 miles per day; 225 miles per hour; 3 3/4 miles per minute and 330 feet each second of time. If it spent half the time resting and feeding, the speed would have to reach the enormous rate of 660 feet per second. Such a speed would be sufficient to throw all the water in the river out of the banks, leaving dry land behind him. Some idea of the speed can be obtained by comparing it with a railroad train. Few trains travel at a speed exceeding 40 miles per hour. This is at the rate of 58 1-3 feet per second. The speed necessary for the fish to travel to accomplish his journey would be 11 1-3 times that of the ordinary passenger train.

We are told that Jonah finally reached the city and began his story

of death and destruction. Today we would put him in an insane asylum but then we are informed that the people believed him. This is quite as unlikely as the rest of the story.

The people of Ninevah were Assyrians and believed in their own God, Asshur. They had no more regard for Jehovah than the people of the United States have for Mohammed or Allah. Imagine a prophet or a preacher of the Mohammedan faith coming with such a message to this country and you have the same comparison that would be presented to the inhabitants of Ninevah at Jonah's appearance.

Of this the Encyclopedia Britannica says: "From a purely literary standpoint the marks of a story are as patent in the Book of Jonah as in any of the tales of the one thousand and one nights." The greatest of the improbabilities is a moral one. Can we conceive of a heathen city being converted by an obscure foreign prophet? To judge of the degree of this improbability it is enough to read any inscription you please of an Assyrian king. Fancy Sargon or Sennacherib in the presence of Jonah. * * * How could the Ninevites give credence to one who was not a servant of Asshur?"

In a footnote it also says: "It is worthy of note that the fish of Jonah is found in the Roman catacombs assigned to the first centuries, and is distinctly a dragon."

When Jonah learned that Ninevah was not to be destroyed he went outside of the city and built him a booth, and sat under it in the shadow. But when the night came behold a gourd came up out of the ground and grew sufficiently large to shelter him. What a growth! Such things were done in the dark for some unknown cause, and as plants do not thrive very well at other seasons it was doubtless summer. Therefore the work must have been accomplished between darkness and daylight. A plant to act as a shade for a man would have to be at least eight to ten feet high, with a corresponding growth of branches, and it must have grown at the rate of at least one foot an hour. Yet, after all this trouble, when the sun came up, "God prepared a worm * * * and it smote the gourd that it withered." But what did Jonah want this gourd for? He already had a booth for shelter; the gourd was superfluous.

This was a great gourd, a little worm, but a monstrous big story; and if it had been told in anything but the Christian Bible would have been properly placed with the stories of "Jack the Giant Killer."

An old retired sailor was asked if, in his travels, he had ever seen anything to prove the story of "Jonah and the Whale." He replied: "I never believed the story until we had an experience on one of my voyages. We started around 'the Horn' and had with us, besides our crew, an old gentleman and his grandson. They were much attached to each other, and just as we reached the straits the old gentleman died."

"The boy was inconsolable, but we made preparations for a burial at sea. Not having any shot, we tied to the feet a grindstone, some scraps of iron pipes and some barrel hoops, and cast the body overboard. Hardly had it struck the water when the boy leaped into the sea. As it was storming badly we could do nothing but go on, leaving him to his fate."

"A few days later, when in the Pacific ocean, we saw a shark playing around the ship. We rigged a tackle, caught it, and hauled it on deck. When we cut it open we found the old man and the boy inside of it. They had taken the grindstone, mounted it on the gas pipe, and were sharpening the barrel hoops so they could cut their way out. Ever since that time I have would not harm anyone or anything

believed the story of Jonah and the whale."

It is also related that early in the history of Christian missions among the Indians a priest started to tell them the story of Jonah. They sat quietly, listening attentively to the narrative until they heard that Jonah had been swallowed by a fish, and after remaining there three days had been vomited out and still lived, when the leading man of the tribe got up, shook himself and said: "Heap d—-l he," and walked off, followed by his people.

Whether both of these stories are true or not I leave to the reader to judge; but many people have the Indian's opinion of the story today.

The above is one of a number of stories of the same sort that I have arranged. Every calculation is mathematically correct. The authorities used are the best, consisting of "Helps to the Study of the Bible," issued by the Oxford Press; the Britannica, and such Christian authorities as Prof. Sayce, Maspero, Sunderland and others of the same class.

I have been solicited a great many times to publish them in book form so they can become the property of the world. I have therefore decided to send samples of the stories to the Spiritualist and Liberal papers and see if the people want them. They will be printed in clear type, on good super-calendered paper, bound in cloth, and sold at retail for 50 cents per copy. There will be ten or twelve stories similar to the one published above. If you would like to have the book published, send me your subscription, and if enough are received to warrant it the book will be published at once.

W. H. BACH,
Lily Dale, N. Y.

PSYCHISM.

SPIRITS I HAVE SEEN.

I wish to detail some of my experience in clairvoyance and my conclusions relating to the same; and if I do not choose to reveal my personality that is a matter of no moment, for the facts given are as valuable to be considered without that. For many years I have been able to see spirits under favorable conditions, the prerequisite mainly being that I sit in a circle. I cannot see them at will, my own choice having nothing to do in the case. At times I have been able to converse with them, though not at any length nor with all I have seen. Those I have seen are as palpable and real in appearance as any one in earth life—their apparel as much so as their body. But from a study of the subject I must say that I believe this class of phenomena is wholly subjective, and that the effects and forms discerned by the vision are not outside of my self, but that they are temporarily impressed upon the sensorium of the brain by spirit power. I believe that the metafactors have the ability to produce the picture upon the nerves that are connected with vision in somewhat the same manner that they print a spiritograph on a sensitized plate. When I see a spirit it does not come gradually, but all at once into the field of vision, and usually I see only the spirit itself, there being no background or associated scenery, but the spirit being visible in a dark field, all space around it being negative or black. Seldom I have seen an illuminated view of a landscape, but in such rare cases even that is limited, and has not the detail of perspective that is connected with a terrestrial view. I do not believe any one incarnated can absolutely look into the spirit-

realms and see them in full perspective as they actually appear to a resident there.

A notable fact connected with my clairvoyance is that it is not limited to the same field as my ordinary vision. I can see a spirit behind my head or to the rear of my eyes, just as clearly and as readily as if it were in front. They generally appear to be in the immediate vicinity of where I am, in some part of the same room, and if a circle is organized they are near or associated with some one in it. The spirits I have seen have not been limited to any class or grade. They include children and old people and both sexes, and different races of men. In vain have I attempted to summon acquaintances or relatives. If there be a method of commanding them I have not acquired it. Those that are shown come unbidden and make their own occasion. But in several instances the same character would appear repeatedly on different days or at different seances, so that an intimate acquaintance would spring up between



MRS. NELLIE F. BURBECK.

us. Once there was a little child that remained with me for quite a while, and it was easier to converse with that little girl, though I never succeeded in carrying on a very extended conversation. Whenever an attempt was made to force matters the conditions broke down. Her ways were wholly guileless and innocent, and it gave me pleasure to greet her and note the friendly smile on her bright face. On one occasion I saw a spirit of remarkable effulgence. So overwhelming was her presence that I shrunk in awe from it, and felt like crying out. She was brighter than the sun with a purity of whiteness that is inconceivable. I did not feel exalted enough to gaze at her directly. The sheen of her vestments coursed through me so that I realized how humble and mean a thing I was compared with this angel of light. That vision remains in my memory as pure and sacred, and I can not escape the conviction that it represented one of the beatified. From such a transcendent glory I come down to mention the appearance of an Indian

her forlorn face without feeling that some one should take her by the hand and lead her to a course of brighter promise.

The circumstances that attend the production of these phantoms are such that preclude the possibility of their being voluntary conceits of the mind. If they were so, why could they not be evoked at will, or why should not the fancy, in obedience to the desire of the medium bring before the vision the forms of relatives or friends? But, some may argue, these phantoms are no more real than the actors that figure in a dream, and may it not be possible to bring the mind to a state in which it can dream and maintain a wakeful consciousness at the same time? If we actually knew what was taking place in the mind when it is dreaming it would be easier to answer that question. If some noise or discomfort acting upon the brain can arouse the mind and cause it to create a picture on the field of sight, as is the case in a dream, may not a decarnated spirit have the power to cause the inner vision to discern what the spirit

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squaw that repeatedly visited a circle that I for a while attended. She was remarkable for the density of her look and for the inexpressible sadness of her visage. She might have well been taken as the impersona on of sorrow. Her earth life must have been the most pitiful. I never could learn what it was. She would come meek and modestly attired, having the mean of one overburdened with grief, and stand as if waiting for the dawn of a new hope. I never could contemplate

will? If so, it is not the medium that originates the picture, and it cannot be the result of self-illusion. The medium sees what is shown to him, but it by no means follows that what is shown to him or impressed upon his mind is the reflection of an actual entity any more than the portrait of a man is the man himself. But for the purpose of conveying thought the picture on the mind of the clairvoyant is as effective as a written communication received by mail. In fact some clairvoyants receive their intelligence by written or printed letters that are apparently located in space some distance from the eye. The metafactor in such a case uses their brain somewhat as a typewriter employs a blank sheet of paper to receive the printed thought; or where the picture of a person or a scene is shown to the medium, it is flashed upon a sensitive portion of the brain relating to vision something similar to the method of taking a picture upon a sensitive plate. In either case, an operator is required outside of a medium, and as such a condition demands a conscious intelligence, it is but reasonable to attribute the operation to a decarnated spirit. I have yet to be convinced that there is any such a thing as independent clairvoyance. It is all assisted or the joint product of a medium and a metafactor. I shall not deny that there are persons that go into a trance and while in such a state their spirits temporarily vacate the body and are able in this super-normal season to see with a vision emancipated from the trammels of physical life, the surroundings and denizens of the spirit realms; but ordinary clairvoyance is not to be classified with such exhibitions of exalted sense. Such was not the vision of Charles Foster, who could see and readily converse with the spirits that accompanied his numerous patrons. In such cases he was conscious of their presence by impression; his brain acting as a camera upon whose object glass the outlines of the spirit's personality was focused or in some manner condensed by psychic power. STUDENT.

NELLIE F. BURBECK

Mrs. Burbeck was born in North Haverhill, N. H. At a seance in Boston, after her first husband's death she received her initial test. In 1887 she was entranced and soon developed as a platform test medium. She is also a healing medium. Together with her present husband she carried on a series of successful meetings at Plymouth. Her field lies principally in the eastern states.

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THE REGULATION OF MARRIAGE.

Education thus far has done absolutely nothing for society in the direction of eliminating bad marriages, the consequences of which are enormously more dangerous than smallpox, yellow fever, diphtheria or any other contagion. Society protects itself from these diseases, but furnishes no bar against the inroads of neuroticism, erotomania and other forms of degeneracy having their rise largely in bad marriages. A few years ago we personally knew a stock breeder. He owned and operated a splendid stock farm, and was so successful in the propagation of improved types of animals that he invariably took the first prizes at all county and state fairs for a number of years. This man was the father of three children, two boys and a girl. One of the boys was in the penitentiary most of the time, the other was a broken-down man at 23, while his daughter was a consumptive, morphine wreck.

Cases of this kind can be multiplied ad nauseum. Dr. E. T. Rulison, in a paper on "The Regulation of Marriage," read recently before the academy of medicine of Buffalo, said:

"As society is at present constituted and controlled the unhealthy and vicious class is increasing more rapidly than the desirable one. In the days of Malthus the danger lay in the population increasing more rapidly than the means of subsistence. This danger no longer threatens, but a more serious one in the survival and overwhelming increase of imperfect physical and mental beings."

The world, however, is slowly awakening to this engine of destruction. A woman's congress, held recently in Paris, adopted resolutions to the effect that prospective sons-in-law must submit to parents and guardians certificates of health, to the end that their daughters may be protected and hereditary maladies prevented. A similar regulation is said to be in actual practice in Brazil, where the man about to marry is compelled to furnish the authorities a certificate of health properly executed.

The Light of Truth touched this ground in an article captioned "A Vital Question" in the issue of Sept. 18. At that time no information or data were at hand to show that any move was being made to educate a healthy public opinion on this momentous theme, the instances above cited having just come to our notice. It is all the more gratifying, too, to note the position taken by Dr. Rulison in the paper above alluded to. He suggests a medical staff be appointed (we should say elected, part of it men and part of it women), whose duty it should be to examine all the boys from 12 to 15 years of age relative to their physical condition and antecedents; that records be kept and classified: (a) Those being physically and mentally sound, of good habits, and having no history

of hereditary disease for at least three preceding generations. (b) Those having the same qualifications but with a family history extending to the grandparents only. (c) All those not included in classes (a) and (b). No one should be allowed to marry outside of the class to which he or she belongs. This would tend to make classes (a) and (b) continually stronger and better. Class (c) would at first predominate, but if those included in it were not permitted to marry outside of their class nature in a few generations would solve the problem by eliminating them.

We are aware society is not ready to execute any system that bids fair to relieve itself of the burdens of hereditary transmissions. Society is never ready for anything until the "blood of the martyrs becomes the seed of progress." Society and education are not ready for Spiritualism, but Spiritualism is here and its regenerative processes are at work. These processes are to be seen in the agitation now going on along lines such as we are now considering. The time will come when they will be acceptable. Education begins here, right here.

THE MOTE AND THE BEAM.

A humorist of the bilious-sanguine type who signs Augustus has been writing up the Salem witchcraft for the New York Observer. Augustus deprecates the heap of condemnation thrown upon the New England clergy for their part in the witchcraft and says that Judge Sewall, who sentenced nineteen of the "witches" to death, was a "business man," level-headed in affairs and "honest in his religion." The Observer's readers will be gratified by this bit of history. They are also duly informed that "no witch was ever burned in New England, as is so often asserted by ignorant and prejudiced writers." They were merely hanged, all save one, "and his life was pressed out of him by the weight of huge rocks." This is presumed to be much easier and more respectable than burning.

The urbane Augustus next proceeds to the sui-generis of witchcraft in a way which for pathos and drivel is enough to turn the dust of Artemus Ward green with envy. Space only for the conclusion of the joke can be given. He says:

"There is a lesson for us in this strange outbreak. There are definite limits to the human mind in dealing with the spiritual, and when those limits are passed, danger begins. Physical and moral mania and delusion are the certain accompaniments and results of tampering with Spiritualism, hypnotism, mesmerism and all that class of theories and experiments which profess to bring up the dead and to reveal the occult forces of the spirit world. Our asylums are full of such victims; and there is hardly a greater curse upon modern society than the 'medium' or the hypnotist. The silly fortune teller often paves the way for the clairvoyant; and the playful hypnotist of a social evening party leads some of its members to search into mysteries which ruin contentment if they do not dethrone reason. The miracles of our blessed Lord and his dealings with Satan and the devils glorified God and blessed men. The Salem witchcraft and kindred mysteries cursed men and dishonored God in whose name some of their deeds professed to be done."

When the Conkling balloon exploded up over the United States senate some years ago it was found that one Tom Platt as "Me Too" was tied around the umbilicus by one of the drag ropes of the balloon. A like affection and endorsement are to be seen between the Observer editor and

his flamboyant humorist. The former says:

"The Salem witchcraft is the subject of the Augustus letter in this week's New York Observer, and the information therein given will 'settle the matter' for many of our readers."

As we can not reach the Observer's readers it would be folly to analyze these conclusions, and no heed would be given to the matter at all were it not that the Observer is the mouthpiece of Evangelical ecclesiasticism in New York. For that reason there is this much to be said. For every Spiritualist the New York Observer will point out in prison or asylum the Light of Truth will guarantee to name one hundred and ninety-nine professed Christians, a large percentage of them clergymen, in the same places. And we will make this showing from the criminal and insane statistics of the country. If persons who write for such papers really believed what they profess to they would all be in the insane asylum. Their saving grace lies in their hypocrisy.

A SYMPOSIUM.

Below will be found an abbreviated list of expressions overheard by a passer-by on the streets and in the hotel lobbies of this city in a single week touching Spiritualism. It is to be borne in mind that these snatches of conversation were caught in passing. They are not parts of any colloquy in which the hearer was engaged.

"I've heard a good deal about it, but I take no stock in it."

"Bah! I tell you Spiritualism is the worst fake in the world."

"I believe Spiritualism is true, but I don't want anything to do with it."

"The medium gave me positive proof. I am thoroughly convinced, but I can't attribute it to spirits. The way I look at it is that the devil, who knows everything, personated my friends."

"Well, suppose it is true; what good does it do?"

"Yes, I, too, have investigated the thing and I know it is true, but there is so much fraud in it that I don't want anybody to know that I believe in it." This gentleman is a leading stock broker in town.

"Of course we don't care a rap for, and have no faith whatever in, the effusions of the ministry. We print their sermons as a matter of business. Every man on the staff is an infidel or a Spiritualist." The above was uttered by an editor of a daily news sheet.

"Well, for my part, I don't know anything about it, but if you want to find the brainy, thinking folks of the community, look among the Spiritualists."

"Go away! You don't mean to tell me that you've got mixed up with Spiritualism, do you?" Spiritualism, in the above remark, was pronounced as though the speaker had an ounce of asafetida in his mouth.

"Yes, my friend, Spiritualism is true, horribly true. It is the slime of the serpent. God's curse is upon it. Beware of it and cling to the gospel."

"I tell you what, gentlemen, we are living in the grandest age of the world. I've traveled all over this country. I've seen thousands converted to Spiritualism, and I tell you it is the grandest thing on earth."

"O, well, there is no accounting for tastes. My wife told me last night that I was a tarnal fool, but I've got used to her, and I say I'm a Spiritualist."

"There's only one kind of spirits I have anything to do with." His chromatic beak told the kind, too.

"Well, I don't know; you say my brother gave you a message for me. Now, if my brother had anything to

say to me, I'm the man to say it to. Why don't he come to me? Why does he come up through two or three other people to reach me? I think the story is trumped up. My brother is dead. Dead men don't talk."

"The trouble with me is I can't make it gibe with my business."

ON THE INCREASE OF SUICIDES.

An article by Frederick Hoffman, an expert in the science of life insurance, published in The Spectator, a publication devoted to insurance, gives the results of investigation in thirty American cities on the subject of suicide. These thirty cities contained in 1890 9,372,000 souls, more than 50 per cent of the city population of the United States. On the theory held by psychologists and medical men that human nature acts by general laws and in orderly regularity, a given number of suicides might be expected one year after another, averaging always with increase or decrease of the population, in any country where there was no unusual excitement among the people. Still the number of suicides in the thirty cities cited increased from 1895 to 1896 at the rate of 9.5 per cent per annum, or more than double the increase of population, which was at the rate of 4.6 per cent.

The question may well be asked, What is it that is driving people to self murder at this enormous rate? A great deal of it is due no doubt to stimulants and narcotics, much of it to neuroticism and religion, but these do not answer the question of causation. They merely shift it and can be regarded as quasi effects rather than the cause sui-generis.

We are of the opinion that the matter must be taken out of the speculations of psychology and materia medica, and placed among the moving forces of sociology, where the primary cause will be found in the artificialities of civilization. Men and women are existing, or struggling to exist, in a key of mental and physical vibration which the tension of the nervous forces can not stand. This struggle has its root in the abnormal desire to accumulate wealth merely for the purpose of outstripping others in their accumulations. This struggle is a purely selfish one, and consequently wears away the machinery. Stimulants, narcotics, inordinate sexual habits and erotomania follow, and suicide ends the drama.

CRUSADE.

Now is the time to introduce the Light of Truth to your Spiritualistic friend who is not a subscriber. If you know any one who believes as you do, ask him whether he takes the Light of Truth. If he says no, tell him of its great improvement and continued improvement for the past year. Also show or send him a copy for examination. We have the best staff in the world. Among those whose writings appear in these columns are—B. O. Flower, Lillian Whiting, Giles B. Stebbins, Lyman C. Howe, Willard J. Hull, Charles Dabarn, Professor Loveland, C. H. Murray, John Rutherford, B. F. Underwood, Dr. J. M. Peebles, Dr. F. L. H. Willis and others of like calibre.

Those who cannot subscribe for a year, urge them to try a three months' subscription for 25 cents.

If you have a friend or acquaintance to whom you would like to introduce the Spiritual philosophy send him your Light of Truth and tell him he can have the paper three months for 25 cents.

THAT BIG SUNDAY PAPER.

What emotions and feelings does not the perusing of a big Sunday paper arouse with its varied illustrations and news matter. But do you read the paper with this second or higher consciousness aroused? Reason coldly applied takes the facts as one may gather up closed books and pile them away. But he who is alive to his higher sensibilities can not fail to perceive the superior selfhood taking part in the task—in the feast, if it may be so called. It is true, some of it is appalling. But it is put there in answer to a demand. We need not read it for its surface value. We may wonder at the demand and gain a lesson from that; or we may wonder at the nature of the fact and study human frailty. These emotions create thoughts independent of what we read and of a higher order. The news has proved suggestive, and by no means unprofitable. The big Sunday paper is a sermon full of wonders, and one of the greatest moralizers ever invented. Here is what Bishop Horne says of the paper of today:

"The follies, vices and subsequent miseries of multitudes, displayed in a newspaper, are so many admonitions and warnings, so many beacons, continually burning, to turn others from the rocks on which they have been shipwrecked. What caution likely to be more effectual against gambling and profligacy than the mournful relation of an execution, or the fate of a desperate suicide? What finer lecture on the necessity of economy than an auction of estates, houses, and furniture? 'Talk they of morals' There is no need of Hutcheson, Smith or Paley. Only take a newspaper, and consider it well; read it, and it will instruct thee."

And yet a Boston journal editor says: "Only last Sunday we heard a clergyman of ability, a man of views and reading, denounce newspapers that do not dismiss a crime with a line. His denunciation approached hysteria. He said in effect: 'Why do our newspapers publish columns about a murder and say little or nothing about a charitable or noble deed? Must we read each day about repulsive episodes in the lives of the most degraded human beings?'"

Let the big Sunday paper live. It is an influence that, weighed in the balance, favors good by a large percentage, and great good to those who know how to read it.

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The Boston Investigator, an alleged free thought publication, commenting on the Springfield, Mass., psychic, little Josephine Wands, says: "That any considerable number of persons should believe these and similar phenomena to be owing to the intervention of what they are pleased to call 'spirits' is an indication of a want of intelligence on their part which in this enlightened age is truly deplorable."

It is quite evident that some of the intelligence and a good deal of the courtesy of this enlightened age have not struck the Investigator.

PROFESSOR D. C. LOMBROSO.

Professor of Medicine at Turin and Celebrated Anthropologist.

He has studied the physical phenomena produced by Eusapia Paladina and writes:

"I am much grieved and ashamed of having fought so tenaciously against the possibility of phenomena (fatti) termed spiritistic. I call them 'fatti' (facts, phenomena, facts) because they are contrary to all received theories, but nevertheless they do exist, and I acknowledge to have been brought to change all my former pre-conceptions by that which I have myself witnessed."

He assisted at the experiments made at the "International Psychical academy," in Rome, on the 5th of April, 1894, and following days, together with Professor Schrenk-Nossing, professor of physiology at Munich; Professor Richet of Paris and several other persons of scientific note. The full accounts of these sciences are published in the Magazine "Lux" (Rome), VII, year of publication No. 5, 1894.

Professor Lombroso has never retracted his belief in the phenomena he witnessed there on many other occasions, although he takes no active part in forwarding the Spiritualistic theories, but at the recent international congress of medicine at Moscow, August, 1897, he held a discourse on the "Future of Psychiatria," which was received with immense applause by the other members of the congress.

THE SPIRITUALIST.

The Spiritualist of all beings is the best prepared for that filial and fraternal love based upon the inalienable right of man to the use of the earth and the development of his powers, which is the natural economy of the human family, because he realizes that the spirit world, toward which we are all journeying, is governed and maintained by these essential attributes and principles. In the proportion that men grow into concord with the idea that no service can be acceptable to a just and loving God which does not have its very roots in their best service to each other, religion will take on its true character. Upon and within this idea revolves every progressive thought of the day. It burns the tiara, the cowl and the stole and supplants them with the crucible, the telescope, and the microscope. It calls down the aristocracy of sacerdotalism into the democracy of man. It destroys charity in every sense other than that which suggests ideas. In a true democracy there can be no mortgages either on homes or on minds. The religion of man, for which Spiritualism stands, removes the tiger nature in him, moulds him into the uses to which his organization is adapted, and gives him the unqualified option of being a god or a demon, all solvent powers inhering in himself.

Do you want to do something for Spiritualism? Why not subscribe for the Light of Truth? No grander work in behalf of this cause can be performed than aiding to sustain the Spiritual press. The Light of Truth at one dollar per annum stands second to none in the world of Spiritualist current literature. This is generally conceded. Our columns could be filled every week with commendatory letters. The paper speaks for itself. You are thinking about your winter reading. What papers, books, periodicals, etc., shall you subscribe for? These are your queries. Here is the Light of Truth, a clean and up to date exponent of your cause. You need this paper, and we need your dollar. Let's get together in this way and help each other.

THE N. S. A. AT NASHVILLE.

Judging by reports at hand the mass-meeting of Spiritualists and friends of the cause at Nashville, Tenn., has been a pronounced success. This is the first time, we think, that a meeting of a distinctively national character in the interests of Spiritualism has ever been held in the Southland, and for that reason may be said to mark an era in the progress of the movement in that section of the country, if not of the world.

That a meeting of this kind could be successfully brought about at this time and under conditions prevailing at the Tennessee centennial augurs well for the steady growth of liberal thought in the South. A state so distinctly and traditionally orthodox as Tennessee has always been would seem to be the last place in which to look for a hospitable welcome to Spiritualism, and in view of this incalculable good will result from the convention recently held. All that Spiritualism asks is a hearing, and wherever that is given a respectful consideration of its claims follows, and finally many and lasting conversions. There are myriads of people in the South who have never heard of Spiritualism except as a butt of ridicule or theme of denunciation.

The N. S. A. is to be congratulated on the initiative of this mass meeting. The national character of it is what counts just now, for the powers of might recognize only might, and in the proportion that we show an organized front we shall be respected.

A SUFFERER.

A blase educator of the south writes that he does not care to continue his subscription to the Light of Truth, not because he has any special objection to the paper, what it says is perhaps all well enough, but it does not interest him; he looks it over and then gives it to his neighbors, who are not able to take such a paper, but speaking for himself, he has never found a new idea in the paper. In fact, to one who read Davis' "Divine Revelations" before he ever heard of Spiritualism, who read the first Spiritual paper in the United States, and has read them ever since, such subjects as "Occultism," "Hypnotism" and "Theosophy" are apt to be rather stale.

From which we infer that it must be in some instances a calamity to have a great mind. What a doleful aspect the world must bear to this man! We can imagine, but may never hope to reach the void where his altitudinous minds gyrate. He has outsoared the shadows of our night, and now can never think anything but thoughts. Where he is there is nothing to breathe but air; nothing to see but sights; nothing to hear but sounds; nothing to smell but odors; nothing to touch but things; nothing to eat but victuals.

Our brother has, indeed, reached the home of the know it all's.

There is no middle ground between Spiritualism and either materialism or orthodoxy. You cannot pander to both parties, and there is no intermediate party. A man is either a Spiritualist or he is not. If not he cares nothing for its pioneer work. If he is, he cares nothing for the isms orologies that lead to it. He wants his Spiritualism straight or not at all. And there is enough in it to keep him busy studying for a lifetime.—G. J.

Send one dollar and have the Light of Truth for one year. Fifty-two numbers filled with the cream of Spiritualistic thought.

Send a dollar to this office and secure for one year the Light of Truth.

EDITORIAL NOTES.

Remain the Light of Truth.

Religion, considered by itself, is not a moral force.

Hypocrisy is the art of using words in such a way that people will not know what you are thinking about.

There is no abiding place for man in any social organism that does not recognize him as a constituent factor or unit of force thereof.

The Philadelphia Trust company qualified in the sum of \$355,000 as bail for the 70 odd deputies who shot in the back and killed a score or more miners at Hazelton, Pa. Who and what made the Philadelphia Trust company so eager to bail out a lot of Hessian deputies in the back woods coal regions of Pennsylvania.

Are you shocked by the accounts of Spanish barbarity and cruelty in Cuba? Look at Hazelton, Pa. And this is what the immortal declaration has come to. For this Liberty was born on the American continent. For this the republic of the United States has been called the refuge of the poor, the oppressed of every land.

The only smirch likely to fall upon the Spiritualist cause by reason of the late fiasco at Anderson, Ind., is Moses Hull's consent to debate with one of the prime movers of it. The spectacle of a valiant champion like Mr. Hull wasting his time arguing with an anaemic pimple like Covert is as lugubrious as it would be to see Herbert Spencer squirt physic into an Aztec mummy with the expectation of making it squirm.

Mr. Hargrove, the retiring president of the Theosophical society in America, has had himself duly interviewed and says that Mr. Neresheimer, who succeeds him, is a man of worldly affairs; that is to say, he is a successful business man—which fact Mr. Hargrove says everybody knows and that Mr. N.'s multifarious duties as a business man will not be jeopardized by the onerous duties of the presidency, as Mr. H. says that "an hour a week will be amply sufficient to enable him to conduct the current business of the society."

From which we gather that our friends of the universal brotherhood and astral shell fade are not doing a land office business.

MEDIUMSHIP CONSTITUTIONAL.

Mediumship, both for physical manifestations and of a psychological character, is purely constitutional. It cannot be bought or sold. It does not depend on moral or intellectual development. We have seen wonderful physical manifestations through individuals of most questionable morals, and received communications in writing of a very satisfactory character from dear departed friends, through ignorant and inferior persons. As every medium has a personality more or less positive, everyone colors his communications in a more or less decided manner. Each has a peculiarity of his own. Subtle differences in organization allow certain manifestations more readily than others; and, by a permutation of innumerable conditions on the part of the medium and spirit, a wonderful variety of phenomena results.—Hudson Tuttle.

A book that brings testimony in favor of Spiritualism, by Profs. A. R. Wallace, William Crookes, Wm. James, Oliver Lodge, Judge Dailey, Dr. Willis, B. F. Underwood and other prominent writers, is our "Spiritual Scraps." Price only 25 cents.

The World of Psychics and Liberal Thought.

Professor David Starr Jordan, in an address at the First Unitarian church, Oakland, Cal., declared that it would be better to have no courts than corrupt courts. It is as proper to prevent a pauper, insane person or criminal from reproducing his kind, as it is to punish him. If it is right to execute a sane man for murder, it is right to execute an insane one. Children should be given homes on farms instead of being lodged in orphan asylums.

A Modern Use.—Pease—Well, there is the church bell. Castleton w'd be around in a minute. Hubbard—What, are you going to church? Pease—Oh, no! but that was to be the signal for our century run.—Puck.

The following bit of illumination is from the Iowa State Register, a religious publication of great weight and influence:

The greatest civilizing force and agency of the world, the Christian church, is gradually becoming deeply dissatisfied with itself. This condition is the result of the discovery of profound error in the aims and purposes of the church. It portends momentous changes or revolution in church life and work. Among the well-to-do the church has been thought to be and has been used as a direct means of selfish salvation for themselves. They have misconceived the use of the means of salvation. Today there is a growing realization of that misconception. The church is beginning to feel that to find God it must look to men; that the path to heaven is not a direct one leading from the comfortable church pew but that it lies through the souls of men enlightened and saved by its efforts and exertions.

An Iowa farmer slaughtered his wife and six children and fatally wounded himself last week. All good Catholics.

Virchand R. Ghandi, the learned Jain, has been lecturing at Rochester, N. Y., on the philosophy of the Jains. Ghandi is doing much to remove the ignorance of western peoples regarding the Hindoos.

The perturbed spirit of Mrs. Anna Kahn, who died about a year ago in a Missouri penitentiary, where she was serving a life sentence for the murder of her husband, has been seen recently about the old farm at East Carondelet, by many people. While in jail before her trial she often asked to be taken back to have a look at her old home, and when refused she would say that if she should die without seeing it she would visit in it spirit form after death, if such a thing was possible.

Some who were aware of the threats to visit the old home, which were made by her while in jail, believe she has the opportunity to do so now, and is taking advantage of it.

"If some hollow creed you doubt,
Though the whole world rage and shout,

Doubt it!"

In a copyright essay on Health, published in the Occult Science Library for September, Mr. Ernest Loomis says that "Hypnotism, even at its best, is an inverted half-black magic method, which is almost certain to drive farther within the inharmonious errors of surface vibrations. It should not be used in the treatment of disease." Perhaps Mr. Loomis was wise in having this copyrighted.

There is more trouble brewing for Ireland. The 10 cent postage stamp is to be changed in color from green to red.

A new case that ought to interest the toe joint philosophers is that of Josephine Wands, a 11-year-old child, who lives with her parents at 37 Holyoke street, Springfield, Mass.

The Wands occupy a lower tenement and Josephine occupies a cot near the wall, and her two little brothers sleep in a bed in the same room. Every night for the last two months strange rappings have been heard on the wall near Josephine's cot. They have been at times so loud as to disturb the families in the upper tenements. Josephine has become so hysterical that nobody can do anything with her. Friends have been invited to hear the knocks, but they were unable to explain them. Finally the father went to the police with his story, and Sergeant Perkins and Officer Quinlivan were detailed to investigate. The child was put to bed, her arms folded and the clothes tucked tightly around her.

The officers went into the adjoining room, and soon three distinct raps were heard, followed by other raps in groups of threes.

The officers rushed into the room and found Josephine in tears, and evidently frightened. Nothing was found that could produce the sounds. Again the girl was put in bed and a watch stationed outside the house. The raps were heard as before, and the officers were mystified.

Mr. Wands told the officers that the rappings were heard only when Josephine was alone in the room, but that they were heard at all hours of the night, and when the child was fast asleep. Sometimes she would wake up and run into her parents' room crying bitterly. Several physicians have recently investigated the case. Josephine entered the room, but suddenly ran out, crying that she could hear a spirit talking to her. She was so distressed that the physicians forbade the child entering the room again, saying that it would be cruelty to subject her to such evident torture again.

In spite of official frowns and attempts to suppress the chatter it has leaked out that the detachment of footguards quartered at the Tower of London swear the sentries on night duty have seen the ghost of Anne Boleyn, the unfortunate wife of the much married King Henry VIII, whom he caused to beheaded on May 19, 1536.

The ghost of Queen Anne Boleyn is supposed to appear only on the eve of the death of a member of the royal family, and therefore the matter has been made the occasion for considerable gossip.

Mrs. Field-King talked an hour and a half on Christian science in St. Louis the other evening and never once mentioned herself—a remarkable feat.

The Nashville (Tenn.) American's account of the platform tests given by Mrs. Anna E. Thomas at the big centennial exposition closes as follows: "Mrs. Thomas closed her tests by a finale which made the unbelievers before her pause and consider. She asked if there was a Grand Mason in the audience. On several gentlemen raising their hands she invited one of them to step upon the platform. An old gray-haired gentleman responded and on reaching the platform was given the signs, grip and token of the Masonic order. It was an astonishing manifestation."

The Two Worlds, England, publishes a list of 86 societies affiliated with the National Federation.

The way to give advice is to give it in season. More harm than good is done by jabbing advice into people at the wrong time.

The Ethical Spiritual society of Cincinnati has been incorporated.

The president of the Theosophical society in Ireland, Mr. Daniel Dunlop, is in New York. Mr. Dunlop has been selected as editor of "The New Century," a Theosophical weekly about to make its appearance in New York.

Andrew Hamilton was made insane as a result of attendance upon Evangelical revival meetings conducted by T. H. Gourley at Sunnyside, Kan., and lodged in the insane asylum at Topeka.

The contract for the first building to be erected on Point Loma, Cal., by the Theosophists, has been executed. It is a large hotel and sanitarium to cost \$25,000.

A CLAIRVOYANT EXPERIENCE.

Mr. Editor: I had a very interesting experience a few days since which I thought would entertain as well as interest your readers. It is this:

One evening after I had retired I saw an Oriental spirit enter the room, dressed in a long, flowing garment of white, a turban, also white, on his head; he carried himself with dignity and gave me an impression of royalty. Again, a few nights after I saw the same spirit, and spoke to my husband about it. "Who is he and what does he want?" said he. In a week or so I saw the same spirit again, and this time I asked, "Who are you?" I am Haroun Al Raschid, said the spirit. I was a scholar and a poet, and particularly interested in the advancement of art and science," and I seemed to know that he had been long in spirit life. He came again recently and my husband said, "Why don't you look up his record?" And I went to the book, Antiquity Unveiled, but failed to find any notice of him, and was about to consult Encyclopedia Britannica, when it occurred to me that his name might be found in A. R. Spofford's Library of Historic Characters, which we had recently added to our library. After looking through four volumes, I found in Vol. V, page 34, a complete confirmation of what the spirit told me. "Haroun Al Raschid, a poet of no mean pretensions, was a liberal patron of learning and art, poetry and music. He was an accomplished scholar, according to Moslem standards, well versed in history, tradition and poetry, which he quoted freely on appropriate occasions. His affable manner and imposing dignity commanded the respect of his subjects. Under Haroun Al Raschid Bagdad was enlarged and adorned and became the center of eastern civilization. (He was Caliph of Bagdad.) Born in 763, died in 809, in Persia. Now this was very satisfactory to me, and gave me confidence in my own clairvoyance. I have had a number of similar experiences, but none which were as clear or verified as fully as this one.

EMMA M. SWERINGEN.

Ft. Wayne, Ind.

There is a book in our library series which should be in every public library for it contains testimonials to Spiritualism from Sir William Crookes, Professors Oliver Lodge, William James, Wallace, F. R. S., William James of Harvard, B. F. Underwood, the famous lecturer, Judge A. H. Dailey of Brooklyn, Dr. F. L. H. Willis and Rev. A. J. Weaver. Price only 25 cents. For sale at this office. Ask for "Spiritual Scraps."

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Dear Doctors:—My brother, S. T. Grubbs, of Worthington, Minn., was here on a visit some time ago. He looks well and fat as he can be and he says you saved his life. You have done him a great deal of good. He advises me to doctor with you for myself. Yours truly,
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SUNDAY SERMONS.

THE BEST SABBATH THOUGHTS.

On the "Science of Profit and Prayer," Dr. Humason, of Duluth, Minn., said that prayer is subject to a law, as the sun is, and that much depends on the person who prays. Power in prayer goes hand in hand with holiness in life. It is therefore useless for the hypocrite to pray, or for one to pray who does not obey the laws of God. True, prayer is communion, and this alone profits us more than ought else, for it feeds the soul. In the latter we feel what may be called faith.

On "Marriage" Rev. A. M. Williams of Savannah, Ga., said: "Marriage must be considered in its dignity from its relations to society. The family is the social unit. Marriage makes the family. So society has a profound interest in it. Flippant courtship leads to frivolous marriage; frivolous marriage results in degraded homes; degraded homes lower the social state; lower social state makes poorer citizens, weaker churches, degenerate workers." He urges legislation that makes marriage more difficult than at present.

Rev. F. A. Hinckley of Philadelphia, preaching on the labor problem, said: "It is a tremendous problem we are facing. Nobody knows just how to solve it, but there are some fundamental first steps, and duty summons us with awful seriousness to take them. The attitude of conciliation on the part of the employing classes is essential to that social order which is their hope, as it is the hope of all. The call for arbitration seems to me equally strong. Labor and capital are partners, not subject and master.

"They ought to be friends, not enemies. The welfare of mankind, perhaps the peace of the social future, depends upon the recognition of this equal and friendly relation."

Dr. Combs of Kansas City, Kan., says he is not in sympathy with new creed making; for he believes that theological up-to-dateness is an offense to God. "If the pattern of the church, its creed and ordinances, came from God, then no improvement here

is possible. The divine is perfect. No need to wait for the slow birth of evolution as we strain our eyes in search of an idea. It is here. This is a lesson that we need to take to heart. Nowadays when theological adventurers are straining every nerve to give to the world theological novelties we do well to remember that no truth can be depended upon whose coat is not worn threadbare. To me pretentious newness is shoddy. Your novelties are but paste. From the itch of newness, good Lord deliver us."

Rev. Mr. Cook of Chicago spoke of "Telltale Faces" in a recent Sunday sermon. Though rough, said he, some faces to look upon, is to love, and we grow like those we most love, unconsciously adopting their manner of thought, speech and action. A man may declare himself a dove, but all the world knows his feathers. A hypocrite may label himself a Christian, but piety is one thing that can be shammed at. Companionship with Christ, and that alone, gives that grace to heart and beauty to face which cannot be counterfeited. Companionship with Him gives a brightness to the mind that baffles the wisdom of the schools, a love in the heart which humanitarianism only shadows forth, a grace to the manner and a purity to the life that cannot be mistaken.

Dr. N. D. Hillis of Chicago preached a sermon on "Heart vs. Brain." Following are some of the excerpts taken from this wonderful sermon:

"Today there has sprung up a rivalry between brain and heart. Men are coming to idolize intellect. Brilliance is placed before goodness and intellectual dexterity above fidelity. Intellect walks the earth a crowned king, while affection and sentiment toil as bond slaves."

"Mind may be the beginning of civilization, but the ends and fruitage thereof are of the heart."

"History portray many men of giant minds, whose intellect could not redeem them from aimlessness and obscurity. Not until some divine enthusiasm descended upon the mind and baptized it with heroic action did these men find themselves."

"For depth of mind begins with depth of heart. The greatest writers are primarily seers, and only incidentally thinkers. As of old, so now, for a thousand thinkers there is only one great seer."

"Each heart paints its own picture of God. The heart leads the pigments. Hearts full of sweetness and light fill the divine portrait with the linaments of love. For with the heart man believeth unto righteousness."

"For even in its dreams the heart hears the sound of invisible music. Oft before reason's eye the heart unveils the Vision Splendid. When the heart speaks, it is God within making overtures for man to come upward toward home and heaven."

SPIRITUALISM.

Man stands at the parting of two ways; one which leads up to life, light and liberty; the other points to a narrow, cramped and dwarfing condition. That the tide is turning in the direction of the highway of truth and righteousness is evident by the "signs of the times." Toleration, justice and freedom must triumph. Out of bondage and struggle, soul emancipation will come, universal and supreme, which is to usher in the millennial time of "Peace on earth, good will to men."—J. T. Shadforth.

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In naturalness and innocence, lies the whole gist of spiritual wisdom or true happiness. Man if he gains but a modicum of knowledge becomes arrogant and self righteous, thus retarding his soul's progress.

To leave it over in the hands of omnipotence brings rest. To do duty with the whole soul, desiring nothing for self—is so hard. Some praise a little justice, kind sympathy we, in the weakness of our mortal natures, are ever craving and our song is often times.

Weary, ah, so weary,
Weary of toil and strife,
Of earth's path dreary,
Longing for change and life.

There comes to all true seekers of God or good however light in the darkness, a few moments when wafted beyond the evil surroundings, we float serenely upward, indifferent to crucifixion and self, sweet dreams, so brief, yet so refreshing when the joyful soul discerns the love of the Father in all, and sings in its fullness:

Love lies in dewdrop and flower;
It lives in darkness and day,
Kindles the heart of a nation,
And sparkles in eyes that play.

Then let us be childlike and loving,
Gathering flowers along our way,
Grasping sunbeams and wearing
Smiles like the brightness of May.

MARTHA S. SEABROOK.

A LIBERAL VIEW.

Of Spiritualism, the Rockland, (Me.) Gazette says:

"The conventions of the Spiritualists at Verona Park and Temple Heights have been largely attended. It is naturally concluded that a larger percentage of the attendants are believers in Spiritualism, yet a goodly number attended from curiosity or from a desire to be converted to a Spiritualistic belief. It was not many years ago that the followers of Spiritualism were looked upon as people lacking full mental faculties, but the belief has spread wonderfully and among the followers are many of the brainiest men and women in the world. Knox county is well represented among the Spiritualists, especially Rockland and Rockport, and seances are frequently held. As to whether Spiritualism is right or not it is not for us to say. When you come to think of it the belief is no stranger than many others. Surely the mediums who perform the manifestations possess some wonderful power, and it has to be decided in the minds of the people whether these mediums are frauds or really have communication with the spirits of another world. That there are frauds is acknowledged by Spiritualists, as exposures have repeatedly been made, and that there are genuine mediums is firmly adhered to. However, Spiritualism is growing, and as this is a country of free thought and speech, Spiritualists are in no danger of suffering for expressing their belief.

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Department of Biblical Spiritualism

By Moses Hull.

ATTITUDE OF THE BIBLE TOWARD SPIRITUALISM. NO. II.

I have asserted that mediumship is called the word of God, and that mediums are everywhere in the Bible called Men of God. I will here give one reference on this subject, and will then drop back to the phrase "word of God."

1. Sam. 9:6, 8, 10. In verse 6 Saul's servant said to him, "Behold now there is in this city a man of God, and he is an honorable man; all that he saith cometh surely to pass; now let us go thither; peradventure he can show us our way that we should go." Verse 7 says: Saul said to his servant, "But, behold, if we go what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring the man of God."

The servant's answer was, "Behold, I have here at hand, the fourth part of shekel of silver; that will we give the man of God to tell us our way."

Verse 10 says, "Then said Saul to his servant, well said; come, let us go. So they went to the city where the man of God was. And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?"

In verse 9, as well as 11, Samuel is called a seer or clairvoyant. Let us now get back to the subject of the word of God.

In 1 Kings 12:22 the word of God came to Shemlah, the man of God telling him to tell Rehoboam not to go to war with Israel. This text proves both of our points, that is, that the man of God is a medium, and that the word of God is a spirit message.

In 1 Chron. 17:3 the word of God came to Nathan the prophet, or medium commanding him to go to David with a message concerning the proposed temple. In Luke 3:2, the word of God, that is mediumship came to John in the wilderness. This word of God was nothing less than an influence from the spirit of Elijah the prophet. This will be proven in its proper place.

Heb. 4:12, says: "The word of God is quick and powerful and sharper than any two edged sword, piercing even to the dividing assunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart."

None of this is true of Bibles; particularly is it not true of Bibles that they discern the thoughts and intents of the heart. But this is true of mediumship. Saul undertook to deceive the woman of Endor, but the moment she began to use her mediumship, and came in rapport with him she said, "Why hast thou deceived me, for thou art Saul."

1 Sam. 28:12. So when the wife of Jeroboam undertook to deceive the old blind medium, Ahijah, as soon as she got to the door he cried out, "Come in thou wife of Jeroboam; why feignest thou to be another?" 1 King 14:6. In 1 Cor. 14:25, 26 Paul explains what he means by the word of God discerning the thoughts and intents of the heart. He says:

"But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and falling down on his face he will worship God and report that God is in you of a truth."

Thus the secrets of the stranger's

heart are told, and he is convinced.

In Rev. 1:2, John "bare record of the word of God." In verse 9, he said he was on the Isle called Patmos for the word of God, and the testimony of Jesus." He surely was not banished to that island for handling Bibles; but for his mediumship. In Rev. 19:10, after speaking of the word of God and the testimony of Jesus, he says, for the testimony of Jesus is the spirit of prophecy."

Nobody has ever supposed that the Bible is referred to in John 1:5. The term word is there supposed to refer to Jesus, but this is a mistake; in this case, as in every other the term refers to mediumship and nothing else.

King James' version of the text reads as follows:

"In the beginning was the word and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not."

The translators did their best to make this refer to Jesus. The Emphatic Diaglott, a translation of which "Zion's Watch Tower" says: "We esteem it the most valuable translation of the New Testament extant," renders this text as follows:

"In the beginning was the logos and the logos was with God, and the logos was God. This was the beginning with God. Through it everything was done; and without it not even one thing was done, which has been done. In it was life; and the life was the light of men. And the light shone in the darkness and the darkness apprehended it not."

The word rendered "Him" so often in this text is auto, and should be rendered It every time, as it is in the translation just quoted. The "him" was supposed to have referred to Jesus Christ; but the "him" is "it," and refers to mediumship. How much more sensible to say, "In mediumship is life," rather than to say, "In Jesus is life." The fact is, mediumship is life—a quickened life—which has not been awakened in those whose mediumship has not been brought out.

In 1 Sam., 3:1, we read: "And the word of the Lord was precious in those days; there was no open vision." It will thus be seen that the word of the Lord was an open vision.

This entire chapter relates to the infancy of Samuel, the seer. Verse 7 says: "Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed to him." In other words, he was not yet conscious of his mediumship.

Verse 21 says: "And the Lord appeared again in Shiloh; for the Lord revealed himself in Shiloh by the word of the Lord."

On this subject the word of God and the word of the Lord, I have by actual count 31 other texts as positively proving it to be mediumship as those already quoted. But if the above are not sufficient dozens of others would very little increase the weight of evidence. I will quote no more.

I have spoken of the phrase "Man of God," as referring to mediums, and of mediums as being called men of God. I will here refer to a few more Scriptures on that point.

Caleb says, in Josh. 14:16, "Thou knowest the thing that the Lord said unto Moses, the man of God, concern-

ing me." Here Moses was the man of God because the Lord could talk to him; in other words, because he was a medium.

1 Sam., 2:27 says: "There came a man of God unto Eli, and said unto him, Thus saith the Lord, did I plainly appear unto the house of thy father when they were in Egypt in Pharaoh's house." Some think that the phrase "man of God" refers to the priest, but it does not; Eli was the priest, but not the man of God, for the man of God who was not a priest came to Eli. This man of God goes on with his communication to the end of this chapter. In this communication he tells of the choosing of David to be king; he then tells Eli of his own and of his son's sins; and that there shall not be an old man in thy habitation forever—that both of his sons should die in one day; and other things which prove him to have been a medium. I have already referred to the places where Samuel, the seer, or prophet, is called the man of God. See 1 Sam., 6:6-10.

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question—Is the evolutionary theory correct?—Puzzled Student.

Answer—In a measure it is, but not as to the true beginning of things. Laplace is right in his estimate of planetary origin, but there is much to be known back of this which he has not told. Theories of this sort are not mere guesses. They are the effects of interior illuminations—panoramic depictions on or around the solar plexus—often startling in their nature, or fearfully grand, so to say. They come to those of profound reasoning powers commingled with sensitiveness or intuition, and are then presented to the world as theories. The recipients generally know them to be absolute truths, but must prove their higher qualifications before they can tell how they have been received; and being unable to do this they simply propel them as theories. Of course, every genius has his imitators. Laplace has been immortalized by his illumination, and thus others attempt to follow him. But intuition rejects the theory of the counterfeiters, as it accepts them of the genuine seer. Everybody, except the proud or conceited, who cannot acknowledge a higher understanding or genius than their own—is more or less intuitive, and feels what is and what is not true in that respect. Thus certain theories find ready acceptance while others do not. Now, there is a higher evolution than that which Laplace saw, both in the planetary and animal evolution on the planets. But it requires that same illumination to understand it, even if it were told. Common reason or that based on the five physical senses would not accept it; for it is spiritual. All that which exists materially has a spiritual origin, and existed as such before their materialization. But the process must be seen clairvoyantly to be understood—must be seen by this interior sense of noting causes, if the spiritual thereof can be called the cause (though the true evolution may exist anterior to this even.) But when someone can convert the evolution of the spiritual into the material into a plausible theory, comprehensible to those with only five senses, it will be accepted. In the meantime it will be understood only by those with the sixth sense well developed.

Question—What consolation or encouragement has Spiritualism to offer to a man under the following conditions: A healthy man in the prime of life whose soul affinity is in the spirit world. One who has never been married, has no wish to marry under the circumstances and is endeavoring to lead a pure life, but finds the struggle a severe one. Are the promptings of a healthy nature to be ruthlessly crushed down in order to live on the highest plane possible? And is not such an one terribly handicapped in the race for spirituality?—A. K.

Answer—This questioner is evidently undergoing a struggle for supremacy over matter, but is on the right road in that he knows it. Many in the same strait would not reason on it at all, but follow their lower impulses and act on that. It is simply a race between mind and matter, and the chances are in favor of the former if the mind wills it so. It is easy to

submit to matter if we think in that direction; but by intellectual pursuits the upper brain will be kept active and the lower passive during the interval. Practice makes perfect; that is, as soon as the vibration of the upper becomes a modicum in excess of the lower brain, the Rubicon from the earthbound to the first spiritual sphere is passed, and this may take place over night, as it were. By consistency he will find himself suddenly awakened to a new state of mental existence, and will then wonder how it could have been otherwise. This principle may be applied to all that dominates us for a material, sensual or selfish effect.

Question—How may I determine the honesty of a trance lecturer who does not give tests, nor has any other phase of mediumship for a physical effect?—A. J. E. M.

Answer—By the consistency of his daily life with his teachings. Trance, per se, is no criterion, because there are so many degrees of the same that some hardly appear to be lost in it. Yet they call it trance. Inspiration is trance, but of the conscious order, yet some inspirational mediums are subject to momentary trance conditions that makes them oblivious to their surroundings, and thus many claim the trance as a part of their mediumship. Some, no doubt, think it a recommendation to claim a little more trance than they are really subjected to, or imagine themselves entranced beyond the limit. Perhaps they are impressed for this effect to aid their inspirers—passivity being an adjunct of this attitude. But you would hardly denominate this insincerity, when he is otherwise trying to impress you with the truth as he understands it. To the generous hearted this would seem more like over-zealousness than anything else, unless they had proofs of his insincerity in other respects. Many denominate a high degree of inspiration conscious trance, and until we can define the word properly we must allow speakers a little license in the use of the term.

Question—What is a "chosen instrument," as I see the term used on occasions?—Mrs. L. R.

Answer—It is usually employed as a metaphor for medium, or one especially favored. But it is no doubt an inspiration, originally pointing to someone specially chosen by the spirit world for certain work, and adopted by them—thus protected in the fullest sense of the term. That there are such among us now is undoubted, and we believe they are not only cared for, but protected against harm of every kind. They need not have lordly entertainment to be considered under spiritual guardianship, for this would injure their powers; but they are never left in want, nor permitted to be set back by mortal agency. Those who try are tampering with lightning, as it were, and may find themselves involved in misery unlooked for. But who they are is difficult to determine, unless by one of their own, and probably such would not know that he himself is of that protected order.

Question—What is the Spiritualistic temperance doctrine?—Southerner.

Answer—To practice moderation in all things without going to extremes. But this applies to the emotions as well as the sensations. Curb your prejudices, prides, conceits, vanities and self-love generally, as well as your physical appetites. Be forgiving, kind, considerate, pure-minded, liberal, truthful, just and deny yourself some physical want every day, however small the latter. This will make you positive to the noxious influences of matter and prevent contagious diseases, such as yellow fever, and cure you of those you

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—E. J. Bowtell is at liberty for engagements for season of '97-'98. Also camp meetings for '98. Address 11 Isbell street, Binghampton, N. Y.

—E. J. Jellison of Candia, N. H., sent one dollar toward the "Babe Will Defense Fund," which we have forwarded to the secretary of the N. S. A.

—Moses and Mattie Hull will be in Anderson, Ind., until October 9. Then in Muncie till the 12th; then in Findlay, O., till the 17th; then to Washington to N. S. A. convention.

—An able bodied man, a Spiritualist, without family, about 50 years old, who understands California farming, can find a permanent home. Address A. B. C., St. Elmo hotel, Los Angeles, Cal.

—Dr. J. B. Campbell, the veteran vitapathist, was crowned with a wreath of roses at his college opening in Fairmount, Cincinnati, this being also his seventy-seventh birthday. Dr. Campbell is quite youthful in his old age and proves his theory by a fact in himself.

—Theodore F. Price made our sanctum a brief visit last week en route to Indianapolis, where he is booked for October; Pittsburg, for November; Milwaukee, for December. He expects to labor in Ohio the latter part of the season. His permanent address is Cape May, N. J.

—R. R. Parkhurst thinks it a waste of time to ask how much each is willing to donate to defend the Babe will case. It looks too much like speculation and nobody feels like venturing forward. But, says he, ask for a definite sum from each one who reads this paper (or document sent by secretary) and hundreds will respond.

—The First Spiritual church of Columbus is contemplating holding free services during the coming season, and it is requested that all persons favoring this will subscribe \$5—to be paid in monthly or quarterly installments. This will admit not only the public, but the donor and his family to all services free, a saving of one-half for those who attend regularly. Send name and address to J. D. Arras, president, 31 West Town street, Columbus.

—O. Burnett of Salt Lake City, president First National Spiritual association of Utah, writes that one "Prof." Curtis has been there, and in the guise of mediumship bled the people. He is about 25 years old, rather small in stature, has dark eyes, hair and mustache, head broadens from the temples up, and has a twitch below left eye when speaking. His whereabouts is wanted by the above for the purpose of arrest. Look out for him. And beware of mediums who come to your town with a "Prof." before their name, or "the marvelous" after it. They are usually no good.

PHILOSOPHIC HITS.

Self-reliance makes independent.
 Jealousy robs the greatest of their luster.

It retards Spiritual progress to cavil for while two are quarreling, the third is marching on.

False pride upholds prejudices, the owner of which believes himself to be right nine times out of ten.

Those who delight in cruelty will suffer it sooner or later. The man who wrecks a train will be the victim of a like calamity some time in the future—reaping what he has sown.

Denunciation of an evil is no sign of purity. It is often but an uprising of jealousy that prompts to fault-finding. Absolute purity is undisturbed by its antithesis. It may pity, but never condemn. Uncharity is often worse than the evil censured.

People cannot be clubbed into understanding. If they do not comprehend a thing -- is because the faculty for it is not yet unfolded. Legislation or rough treatment only hardens the ignorant or distracts the innocent. Nursing and education is the only remedy. It acts like gentle showers on a tender plant.

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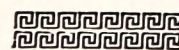
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